THE MODERN MAN'S RELIGION

CHARLES REYNOLDS BROWN

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TEACHERS COLLEGE LECTURES
ON THE RELIGIOUS LIFE

SERIES I

THE MODERN MAN'S RELIGION

BY

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"THE CAP AND GOWN," "FAITH AND HEALTH,"
"THE YOUNG MAN'S AFFAIRS," ETC.

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INTRODUCTION

THROUGH the aid of generous friends, it was possible to arrange for the addresses now included in this volume. Neither the addresses themselves nor the topics with which they deal were arranged for without careful thought and without a definite purpose in view. From both teachers and students alike had come many requests for an opportunity to hear a new and fresh statement of some of the fundamental principles of religion. In the break-up of conventional ideas which has been so marked a characteristic of the generation in which we live, many intelligent men and women have lost the clue to the meaning of religion and to its significance for human life. They have been led hither and yon by strange and often superficial teachings which frequently confused without enlightening. These addresses, by a consummate

master of the art of expression and by a religious teacher of vigorous and independent mind, are offered as a corrective to teachings of another kind.

It has been the good fortune of Columbia University to be a pioneer in many fields. It has had the courage and the foresight to advance on to new ground when advance was needed and to stand fast by old principles when steadfastness was required. In setting aside a portion of the academic day in order that teachers and students may assemble to listen to these addresses on religious principles and religious truth, the Dean and Faculty of Teachers College have performed a new and not inconsiderable service.

There is a fashionable affectation, often offensively manifested, that religion is superstition, religious service idolatry, and religious discussion futile. To those who are so unfortunate as to be in the grasp of an affectation like this, the careful reading of these addresses is earnestly commended.

NICHOLAS MURRAY BUTLER.

THE MODERN MAN'S RELIGION

I

TRUTH AND LIFE

IN arranging with me for this course of lectures, the Dean of Teachers College indicated clearly and emphatically that his chief desire was "not to have presented a history of religion, or a philosophy of religion, or some particular system of religious dogma or ecclesiastical method." He wished rather "to have set forth in direct fashion religion itself as an experience, as a life—a life to be lived under modern conditions of thought and action."

I could enter readily and heartily into that desire, for to me the most interesting thing about religion is not the history of it, nor the philosophy of it, nor this or that particular system of doctrine or polity. I am interested mainly in religion as a life, a life to be lived more effectively and joyously because of the stimulus, the guidance, and the reinforce-

ment which a real religious faith offers. In this first lecture, therefore, I wish to say something to you about truth and life.

You find men to whom the truth is always a statement to be written out and printed in a book for other people to read. "Here is the truth," they say, "study it; memorize it; and in the great day of examination thou shalt be saved."

You find those to whom the truth is always a tool, the use of which is to be mastered. It can be set to dig or to build, to heal or to plead, to instruct or to preach, and thus made to yield a financial return. "Here is the truth," they say, "master the use of it and it will put money in thy purse."

You find those to whom the truth is always a picture to be framed and hung up for the admiration of beholders. "Here is the truth," they say, "learn to enjoy it as a man of culture and thou shalt be numbered with the élite."

The abstract, the commercial, and the decorative idea of knowledge, each one takes its turn at the bat; each one has its way with us at some period of our development; and each one fails to score when the game is

finally reckoned up because each one deals only with that which is secondary.

The primary office of knowledge is to make men alive. It is designed to send them out alive at more points, alive on higher levels, alive in more effective ways. The highest reward for gaining an education comes not in the sense of having more information on a certain subject than your neighbors possess; it comes not in the fact that now you can go into the market and sell your efforts at a higher figure than uneducated persons can do; it comes not in the privileged possession of that subtle and altogether admirable something we call culture. The highest reward comes in an enlarged capacity to live. If your college course makes you as a person destined to live with other persons more thoroughly, abundantly, and usefully alive, it has done its work. This is primary, because the ultimate value of knowledge lies in its power to minister to life.

I can best illustrate this in a concrete case. During the last six months we have been reading a great deal in the papers and magazines about a man whose name was William James. He is dead, to our great sorrow, for

he was Professor of Philosophy in Harvard University, and he was a philosopher in a thousand. He merited all that has been said about him. He was a standing rebuke to the definition given of metaphysics by a certain wag. I do not quote the remark approvingly and would not venture to quote it at all were I not a lover of philosophy myself, having invested much time in hard and rewarding study along that line. "When some man talks about what he does not understand," the wag said, "to a lot of people who do not understand him, about something that would not make a particle of difference to any of them if they did understand it, that is metaphysics." It indicates in a rough way a certain popular, though mistaken attitude toward certain brands of philosophy.

William James was an effective reply to that whole line of criticism. He always knew what he was talking about. He used the English language in such a way, with such charm and clearness, that other people understood him. And what he said did make a difference. He used to say with the greatest emphasis, "There is no difference worth discussing which does not make a difference

in conduct,"—that is to say, in life. He gave much of his best strength latterly to what is called "pragmatism," and the word pragmatism is simply a technical term to indicate that the "truth works" and finds its main justification, perhaps, in the fact that it does work and that in the great outcome it is the only thing that will work. The honored Harvard professor was forever striving to bring his philosophy into immediate contact with life and thus compel it to assert its value in terms of improved experience. The primary thing with him was the direct bearing of truth on life.

Now all this applies with special force to religious truth. Religion has come that we might have life and that we might have it more abundantly. He that hath religion hath life on wider areas and on higher levels. He that hath not religion hath not life. The final word of religion in the best known and most popular of all the parables, the parable of the good Samaritan, was, "This do and thou shalt live." The sublime reaction from the attempt to love God with all the heart and one's neighbor as well as one's self, would be found, the Author of the parable

said, in an increased power to live. The ultimate value of religious truth lies in its power to minister to life.

We wonder sometimes why the term "ecclesiastical" and the term "academic" are uttered nine times out of ten as terms of reproach. "He is merely an ecclesiastic," men say, as if that disposed of him. "His knowledge of the subject is purely academic," they say, as if that were sufficient reason for not entering his name in the trial balance,—it would not affect the result. The church and the school are respectable institutions yet "ecclesiastical" and "academic" are commonly terms of reproach. May it not be for the reason that what we sometimes teach from the pulpit or from the chair does so often fail to relate itself in helpful fashion to life that, in consequence, the big outside world where things are done has fallen into a way of stamping much of our output as dry and fruitless?

There was once a great Teacher who has come by common consent to be widely called "The Master." His work was a full-page, life-size illustration of the direct bearing of truth upon life. He gave His first lecture in

a little synagogue at Nazareth. He then appeared in the larger temple at Jerusalem. He then went out of doors and stood on the hillside under the open sky. From the record it would seem that four-fifths of all His work was done in the open air. He went there because the people were there, the great main movements of life were there, the vital concerns of ordinary existence were there, and He was intent upon relating His truth to the common life. He was unwilling to remain apart with a little, inner, select circle, allowing the great, main, secular interests of the world go their way untaught, unrenewed, and unblessed by the truths of the religion He came to establish.

The sentence which precedes the Sermon on the Mount is quite as significant as any sentence contained in the address itself. "Seeing the multitudes, He went up into a mountain and opened His mouth and taught them." That is to say, His teaching was called out by the immediate appeal of life.

It was the sight of that multitude, not merely so many square rods of human beings such as one might see gathered together on the Fourth of July or on Labor Day, but that

array of hopes and fears, of yearnings and longings, of sorrows and sins,—it was that mass of human need which kindled the heart and loosened the tongue of this Teacher possessed of sympathetic insight. Seeing the multitudes and thinking of all that was hidden away in those many hearts, recognizing the undeclared and unrealized capacity in waiting deep down in the lives of all those people, He was moved to speak. He went up on the hillside and taught them. His message was called out directly by the appeal of life.

More than that, when you come to read it you find that the Sermon on the Mount is not a history of religion, nor a philosophy of religion, nor a rigid system of dogma. It shows in every line of it that it took shape and form in the immediate presence of life. His every word bore directly on some necessary problem of human life. He addressed Himself to the needs of those who hungered after righteousness, who wanted to obtain mercy, who wished to stand in right relations with their fellows, who longed to know the truth about prayer and eternal life, who desired that they might see God. It may be that this is the reason why He is called "The

Master,"—among all the instructors of the race He stands at the head of the list in relating truth to life.

What a tremendous difference it would have made in human progress if all the great religious pronouncements had been thus wrought out in the immediate presence of life! For example, when the Athanasian Creed was shaped up no one was present except a company of learned, dry-as-dust theologians. If they had enjoyed the presence and the counsel of a half dozen clear-headed business men, or a few bright women with their keener intuitions, that celebrated Creed might not have been quite so repellent.

When the Westminster Confession of Faith was framed, the work was done by a body of mature men shut up for five years within the walls of Westminster Abbey. It is no milk-and-water affair. It undertakes to be the most logical, fundamental, and explicit setting forth of man's relations to his Maker anywhere contained in the great creedal statements of Christendom. The men who made it were wise and learned and godly,—there is no manner of doubt about that. But when you read their utterance in

the famous old Confession it does not seem like an instrument framed up in the presence of the real needs of the human heart.

If a multitude had been present on that occasion also, if some little children even had been playing over at one side or looking up timidly into the faces of their mothers, somewhat frightened by the sight of so much theological learning, that section about the damnation of non-elect infants might never have gotten in. If a half dozen boys had been somewhere in sight with the bubble, the promise, and the mystery of healthy youth, those dear old men would have limbered up some of the joints of the Confession in spite of themselves. It was a creed wrought out, it would seem, to satisfy the demands of logic or to match an imposing array of skillfully selected proof texts, or to express their own metaphysical broodings. It was not framed up to face and to meet the normal and constantly recurring needs of life, and that is its condemnation.

I have taken this illustration from my own particular line of study because I am more familiar with that, but the same principle holds on many other fields. The truth as

some man teaches it in the University and as some students study it may be killingly correct viewed in the abstract, or it may be well calculated to be a genuine commercial asset in the increased earning capacity of the man who masters it, or it may be as beautiful to look at as a painting by Turner; but it does not stand related in any creative fashion to the finer, the deeper, and the more enduring interests of life. No master in Israel has ever carried it out into the presence of the multitude and shown its bearings in such a way as to merit the high endorsement, "This know and thou shalt live"; and that is the condemnation of any such method.

"Knowledge is power," but only when it is knowledge in process of being wrought out in terms of life. Men differ widely in the amount of information they carry about with them,—that is altogether secondary, for the information is all there in the encyclopedia when we want it, and mere information is not power. Men differ widely in the amount of technical training they have received,—this has value, but it may miss the thing that is vital; it often does miss it. Real knowledge belongs rather to the man trained in

sympathetic insight, in real grasp and in the habit of concentration. Put such a man down anywhere with a book or a problem, with a piece of machinery or a difficult situation in business, with some exacting task in the work of education, or with some hard moral struggle, and he will know what to do with it. He may or may not be up in that particular line, but his trained and knowing mind will give him capacity for accomplishment. He will intelligently set about the mastery of that particular job. His whole habit of steadily relating truth to life, which has become ingrained, will make him competent to do, to be, and to grow.

It was never meant that truth and life should dwell apart, no, not for an hour. The Almighty at the outset joined them together. The Master of all the higher values uttered His confirmation of this principle when He said, "The words that I speak unto you, they are spirit and they are life." "What God hath joined together let no man put asunder."

Some of the later Greek philosophers were wont to speak scornfully of the untaught, unwashed herd. "What could they make of

Plato's 'Republic,' or of Aristotle's 'Prolegomena to Ethics'?" they said. They insisted that philosophy was for the select few. It was this separation of sublime truths from the interests of common life which made such men "academic."

Many of the Hindoo teachers seek only to make a few select adepts, Brahmins of high caste, who may be able to appreciate their subtle notions. "This truth of ours is not for the many," they say. And this serves to account for the wide remove between the quality of India's ability along the line of philosophical and religious speculation and the measure of her ability to live the life of genuine aspiration and useful service.

The scribes and Pharisees in Christ's day when they saw the common people following Him eagerly and hearing Him gladly, sneered. "Have any of the *rulers* believed on Him? This people that knoweth not the law are accursed." This was simply a roundabout and theological way of saying, "The common people be —— accursed!"

Here in our own land, some college graduate, he may be a clergyman or a professor, or he may follow any one of a dozen voca-

tions, goes forth perhaps and talks learnedly about that which has no particular relation to the lives of his fellows, using all the technical *patois* of his own department, throwing in great quantities of Latin and Greek derivatives, and then because the people fail to get anything out of it, he decides that "It is too deep for them." And the people go away wondering why learned men are often so deadly dull. The fault is in the man in that he has not learned the high art of relating truth to life.

The really and truly great things, standing in the very first rank, not in the second or third, are meant to win their response from the many. The beauty of a rainbow or a sunset, the grandeur of the ocean in a storm, or the quiet peace of some lovely valley, the trees, the flowers, and the singing birds, all these see the multitudes as Christ did and win their response. The cathedral at Cologne and the Sistine Madonna, the oratorio of "The Messiah," and the overture to "Tannhäuser," these are not for the initiated alone; they too are enjoyed by the multitudes. It is a misguided mind which hides what it has of genuine worth under a bushel of tech-

nique and then foolishly believes that it is too great for the world to be able to receive it. The lack is in the man who has not found a suitable channel of expression. Rightly uttered, the best that any department of human learning has may win its response from the many by relating itself in some helpful fashion to the inner life.

Jesus set His face squarely against the notion that religion as He taught it, was a subtle, esoteric, mysterious something to be appreciated only by the chosen few. "If any man,"—cultured and trained he may be, or rude and unlettered,—"will do the will, he shall know the doctrine." His life of trustful obedience will increase his spiritual insight and render him competent to make voyages of spiritual discovery in his own right.

"If any man thirst,"—any man, whatever his history or particular attainments,—"let him come unto Me and drink." However great or meager his individual talent may be, if he is genuinely athirst for a higher life, let him come. He may, he can, take the water of life freely.

Jesus made special and winsome appeal to

those who might feel themselves omitted from the privileges of religion at its best. The stress of their physical toil and the dwarfing effect of severe drudgery might seem to have dulled their spiritual capacity. But Christ said, "Come unto Me all ye that labor and are heavy laden. Take My yoke upon you and learn." If they would enlist openly in His service, they would inevitably find rest unto their souls. It was always His way. His word was a universal word. The sight of the multitude moved Him to utter His best because His truth was meant for the common life.

I have dwelt upon this at some length because many people have fallen into the way of keeping certain religious convictions apart in a kind of safe deposit vault where things too valuable for everyday use are commonly stored. They know that these sacred convictions are there. They go in on state occasions, Christmas and Easter, perhaps, and look at them. They feel a bit richer because they have such beliefs and sentiments locked up in that place of security. But they have no idea of bringing those religious judgments out in the broad glare of day or of set-

ting them to work on the field of ordinary action. What a stupid waste of privilege!

What difference does it make whether you believe or fail to believe in anything unless it affects your life? What difference does it make whether you regard the story of Jonah as history or as parable unless your position in the matter affects your life? What difference does it make whether you regard the story of Joshua calling upon the sun to stand still as prose or as poetry, the hard statement of historic fact, or a beautiful reference to the idea that the significant events of that memorable day seemed to stretch it far beyond the limited number of hours assigned to it in the almanac?

Or, turning from things trivial to things vital, what difference does it make whether you believe or refuse to believe in the authority and inspiration of the Bible, in the unique character and person of Jesus Christ, unless the position you have come to hold issues in an altered and improved attitude of life? It is the same contention made by the professor of philosophy. There is no difference worth discussing which does not make a difference in life. The chief reason why it is worth

while to study and to strive for carefully considered, well-grounded, strongly held convictions as to religious truth is that they do have a direct and powerful bearing upon life. Men are actually transformed by the renewing of their minds.

We are sometimes taunted with the fact that our religious faith in some of its claims cannot be demonstrated. Our faith in a divine Providence where all things work together for good to those who are faced right; our faith in the ultimate and transcendent effects of prayer; our faith in immortality—no one of these claims, it is said, can be submitted to the test of immediate and final demonstration and thus proved beyond a peradventure to all beholders. We cannot go to the blackboard and demonstrate the truth of the Christian position in any one of these matters as we might prove some proposition in mathematics. We cannot enter the physical laboratory and establish the truth of these claims as we might demonstrate certain chemical reactions.

The objection is sound. But neither can unbelief at these points be submitted to immediate and final demonstration. The unbe-

lievers also are walking by faith and not by sight, albeit their faith is a negative faith. They are not opposing our faith with their knowledge, but simply with a negative form of belief which they have chosen to accept.

The beauty of our faith is that it can be successfully lived. It works, and it works better than anything else offered. Life becomes more livable, more inspiring, more effective when it is caught and held in the grip of a great confidence in an all-embracing Providence which is steadily serving the higher interests of the race and will ultimately vindicate its course at the bar of reason and conscience. Life is more livable and more enjoyable when we believe that we have power to enter into the shaping of the more important spiritual events of the universe through faithful and persistent prayer. Life is more livable when we live it by the power of our confidence in an endless life. Our faith can be lived, and when it is thus carried into the presence of the multitude and applied to the fundamental interests of life, it works.

It is exceedingly important that those who are to give the best strength of their lives to

the work of teaching, should feel that they are standing on firm ground at this point. When Bronson Alcott, the Boston transcendentalist, was living in the town of Concord, he strolled one day into the village school. According to the custom then prevailing in country districts, he was asked to make some remarks. He stood up, looking at the children inquiringly with that genuine interest he felt in whatever was human—and I suppose the average schoolroom yields about as many bushels to the acre of pure unadulterated human nature as any field to be found. The children were also eyeing him, wondering what he was going to say, and presently beginning to wonder if he intended to say anything. Suddenly he burst out, "What did you come here for?" The boys and girls exchanged looks of surprise, whispered and giggled a little, and then the answer came back from one of the bolder spirits,—"We came to learn." "To learn what?" the philosopher asked. Again they pondered, and reflected upon those particular aspects of pedagogical experience which had impressed them most, and the answer came back, "To learn to behave."

Out of the mouths of babes and urchins, you know, out of those simple, fearless, child-like minds which say just what they think, the world adds to its stock of truth. Going to school, and the whole pursuit of knowledge for which the schoolroom stands, has several ends in view, but the one central and controlling principle in it all is "to learn to behave."

By that I do not mean the transformation of the ordinary school exercise into a kind of preaching service. I do not mean the introduction of even so much of the spirit of sectarian propagandism as might creep through the crack under the door. I mean that the everyday business of teaching children to read and write and add up columns of figures; I mean that the task of teaching them history, literature, geography, and science should be held firmly within the grasp of a definite moral purpose. The end in view in our whole pursuit and disbursement of learning is to send out men and women better equipped to behave wisely, honestly, and usefully. The high task of education carried on in the schoolroom, or in the college, or in that larger university outside where term time is

all the time, is to translate and transmute truth into life so that people may behave well.

In that address Jesus gave to the multitude, it is significant that the first word uttered was not a word of reproach, ignorant and faulty though the people were for the most part. It was not a word of duty, much as they needed instruction on that point. It was a word of high privilege; it was the word "blessed," or as we translate it now more accurately, the word "happy." The whole world was seeking happiness and Christ took hold of that universal desire in His first word. He honored that desire for happiness by striking that keynote in the first sentence of His Charter Day address. He then proceeded to direct the minds of the people to those sources where real and permanent happiness would be found. It did not spring, He said, so much from possessions or achievements as from a certain inner quality of life. He did not say, "Happy are the rich," or, "Happy are the successful." He said rather, "Happy are the gentle, the merciful, the aspiring, the pure hearted. Happy are they that hunger and thirst after

righteousness, who go about making peace." He bade men, therefore, seek first a certain disposition toward God and toward their fellows if they would find happiness.

We spend so much time and strength in changing and improving the tools and the general machinery of life and then forget oftentimes to change and improve those who are to operate the machine. If we should take the sickle Ruth used when she gleaned after the reapers in the fields of Boaz, and lay it down beside one of those combined harvesters and threshers used in California and in the grain fields of the northwest, we might feel that we had made tremendous progress. But if we should take Ruth herself and place her beside the wives and daughters of the men who make those harvesters in the factories and operate them in the fields, it might seem that our progress in the more important line of manufacturing human values was not a thing to be celebrated with international expositions. All the outside things are the tools and machinery of life, and they are secondary. That which alone is primary is the quality and disposition of the life within.

In one of his little books Henry Van Dyke refers to three ideals in education: the decorative, the marketable, and the creative. The man with the first thinks it is a fine thing to go to college. It gives one an air of distinction. It enables him to belong to the University Club in the city where he lives. It enables him to refer to "my class" and to "the good old days" at Columbia or Princeton, at Harvard or Yale, at Stanford or California. He may even register himself in his own mind as a "dig" and go in for a Phi Beta Kappa Key, with the idea that it will unlock doors closed to other men. And because he is a university man and a graduate he feels that he possesses a rare and cultivated taste in music and art, in literature and philosophy. He thinks of his education as a highly decorative appendage to his own life.

The second man has no use for all this. Privately, he looks upon the decorative fellow as a cultivated freak. He himself is thoroughly practical. He has his mind on the main chance. He is one of those "no nonsense about me" men. He selects his college and chooses his courses with one eye on the catalogue and the other eye on the cash

book he expects to keep by and by. He thinks of himself as a tool to be ground and sharpened so it will cut where other tools fail. He is very contemptuous in his attitude toward the study of dead languages or of philosophy. "What good will all that do me when I get out into the world of business?" He means, what good will it do his bank account, for he still thinks that a man's life consisteth in the abundance of the things that he possesseth, a certain eminent authority to the contrary notwithstanding. He wants an education, not for the purpose of living, but for the purpose of making a living, which is a very different matter. He has the marketable idea of education.

If any of you should stop on either of those two rounds of the ladder, your professors here would be ashamed of you. The founders of this noble university, in such event, would feel that you had disgraced it. If you allow your pupils to fail to recognize the real bearing of truth upon life, you ought to be cast out of the synagogue of learning.

The only adequate ideal in education is the creative ideal. This do, this know, and thou shalt live! The reward for reading books lies

not in the information gained or in the ideas acquired, but in the mental stimulus afforded, in the power we gain to read more books and better ones and, by and by, to think for ourselves and produce ideas of our own. The reward for doing your duty lies in the power you gain to keep on doing it and to do it better. The reward for meeting and mastering any hard situation in life lies in the power acquired to meet and master other still harder situations, and to aid your fellows in that same high task by your sympathetic insight and useful experience. The creative ideal of education, the perpetual ministry of truth to life, is the only one which proves satisfactory.

And to go one step further, it is that truth which has been wrought into life and finds there habitual expression, which becomes effective in the teacher of youth or in the preacher of righteousness, or in the service rendered by any one to the deeper needs of his fellows.

When St. Francis of Assisi established the order which bears his name, a young man, who thought quite as highly of himself as he ought to have thought, came and joined.

The youth was eager to become a famous preacher, and the simple lessons assigned to him in the monastery and the somewhat lowly duties imposed upon him were most trying to his patience. But one day St. Francis came to the young man and said, "My son, let us go down into the village and preach." The invitation was accepted with great alacrity, for the young man was fairly bursting with religious eloquence which he longed to pour out upon the people.

The two men went down into the village. They passed the time of day with a few acquaintances and neighbors as they met them on the street. They stopped at the marketplace and made some purchases for the monastery, chatting in friendly fashion with the market men. They made a few brief calls on some families where sorrow or sickness had come. They spoke to a tradesman about employment for a promising boy who lived near the monastery. By and by, when they had discharged these and other similar errands, all of them utterly devoid of any interest to the young orator, the good St. Francis turned his face toward home.

"But, my father," the young man cried in

dismay, "when are we going to preach?" "My son," replied St. Francis, "we have been preaching all the time." The truth wrought out in terms of life and finding expression in those simple, ordinary relations and occupations which make up the bulk of our human experience, investing them with new meaning and giving them a finer quality, becomes the highest form of message which men ever receive.

The word made flesh, dwelling among men in simple, homely fashion, full of grace and truth, is ever the word which has power. The truth which has become flesh, muscles, nerves, vitality, competent to serve the needs of others with grace, is ever the effective instrument in all useful ministry.

Religion shorn of all those accidents which sometimes fasten upon it has been defined as "personal devotion to the will of God as it stands revealed in Jesus Christ, finding expression for its aspiration in worship and for its sense of obligation in obedient service." And, viewed after this vital fashion, it is impossible for any one to come to his own highest self-realization or to meet fully his

responsibility to the generation in which he lives, without religion.

Personal religion lifts a man out of the pettiness and isolation of his own little private efforts into the sense of participation in an august moral enterprise. It lifts him into the sense of fellowship with an Infinite Being in His resistless advance toward a superb fulfillment. It enables the religious man to say at every step of the way, "I am not alone, the Father is with me." And each man's beliefs and purposes, his habits of action and his ultimate aspirations should be made adequate to grasp and to retain this splendid form of experience.

II

THE WORTH OF INCOMPLETE KNOWLEDGE[1]

IN the last lecture I sought to indicate that the main office of truth is to minister to life; and that truth wrought out in terms of life and finding habitual expression in those activities which make up the bulk of our experience, is the truth which becomes most effective in serving human need.

But the moment we begin to deal with religious truth we are made aware of the incompleteness of our knowledge. We are not in the realm of finality as we might be in pure mathematics or in formal logic. Our knowledge is limited and when we begin to push out along those lines of inquiry which seem to invite our advance, we find that knowledge speedily impinging upon a great world where

[1] A portion of the material in this chapter appeared in my little book "The Cap and Gown," published by Pilgrim Press, Boston, and is here utilized by their kind permission.

we do not know. We are brought face to face with an undiscovered country not mapped out as yet and apparently incapable at present of being accurately surveyed. We repeat the experience of those men of old "who feared as they entered the cloud." We suffer confusion because we see spiritual reality through a glass darkly and in that mood of uncertainty we sometimes forget to act upon the light we actually enjoy.

We can scarcely estimate the value of the service rendered to religion and especially to Bible study by a certain brilliant English essayist. His major study was not religion and his attitude toward the faith once delivered to the saints was commonly regarded as unfriendly. But in his little book, "Literature and Dogma," Matthew Arnold brought out over and over again with his marvelous skill and effective expression the helpful truth that the statements of the Bible touching great spiritual realities do not undertake to be exact and final. The language is "fluid, passing, poetic," rather than mathematically and scientifically exact.

And in all religious speech when we come to deal with such august themes as God and

prayer, duty and redemption, immortality and a final judgment, our expressions are as it were "thrown out" at these sublime realities confessedly too great for perfect comprehension or exhaustive definition. In a word, the Bible is literature and not scientific dogma. Our religious knowledge at its best shades off into infinite spaces where our plumb lines do not touch bottom.

It is good for every thoughtful person called to live his Christian life in quarters where the principle of organic evolution is frankly and fearlessly accepted, where literary and historical study has greatly modified the popular feeling touching the original documents of Christian faith, where the study of psychology has made this human nature of ours seem a new and more puzzling phenomenon—it is good for any such thoughtful person to read, mark, learn, and inwardly digest the full implication of Matthew Arnold's contention. He may at first feel as if the foundations were slipping out from under him, but if he will persist, he will find his mind cleared and his heart reassured as to the abiding worth of such knowledge as we do possess touching spiritual reality,

stopping though that knowledge does a long way this side of completeness.

He was a wise man in religious matters who said, "We know—"and then added modestly,—"in part." This was not a statement emanating from some indifferent agnostic who, because religious questions are difficult, insists that he does not know anything about them. It was not the statement of a defiant infidel who, because he does not understand everything about religion as he would like to, declares that neither he nor any one understands anything about it. It was not the statement of one of those hesitating individuals who are always trying to steer a safe course somewhere between yes and no, between the right of it and the wrong of it, who are never quite sure whether there is a God or not, but prefer to leave it an open question, with an ill-defined notion that the truth lies, perhaps, about halfway between the two claims.

This man who said, "We know, in part," was not an agnostic nor an infidel nor a hesitator. He knew certain things. He was sure of them. He was ready to say so right out in meeting and to stand up and be cut in

two for them if need be. "I know whom I have believed"—he felt no uncertainty on that point. It is a long step toward useful faith to know "whom" one has believed, even though he remains uncertain as to just what he believes at some points. "I know the grace of our Lord Jesus Christ"—and this spiritual energy inwardly experienced had changed him from a narrow, bigoted, persecuting Pharisee into a man able to write the best hymn on love to be found in print. When you read that hymn which opens "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal," you can think of nothing better—and the author of it embodied the spirit of it in his everyday life. "I know that all things work together for good to them that love God"—and in his particular case "all things" included a great deal of hardship and persecution, of disappointment and sorrow, but he never wavered in his faith that some wise purpose was being furthered by it all. This and much more he knew. "In part we know," was the way he would have placed his em-

phasis and the actual content of his knowledge was large indeed.

He makes his statement as an honest, modest, reasonable man face to face with those spiritual realities which are too great for perfect comprehension or final statement. His knowledge of them was considerable, but in his judgment they bulked greater than all our human knowledge of them. He must have realized when he said this that he was himself a man of no mean attainments. He wrote something like one third of the New Testament with his own hand. He has probably done more to shape Christian thought than any other one save Christ Himself. He had in his own life been caught up into the third heaven, whatever that may mean—it points, undoubtedly, to some extraordinary spiritual experience. He was the most effective missionary of a new faith the world has ever seen. He was a man of marvelous reach and grasp: yet face to face with those great realities, God and duty, prayer and redemption, immortality and the final judgment, he frankly confesses that the returns are not all in; that the last word has not been said and

cannot now be said; that the full appreciation of these high values has not been reached. He had the quality of intellectual honesty and modesty. He would have counted it wrong to assert more than one feels to be true. He would have shrunk from assuming a thoroughness of knowledge and a confidence of faith which were not his own, even as he would have shrunk from stealing some other man's clothing that he might appear the more richly appareled.

We are glad to find these words on the lips of this great disciple; they are reassuring. They match our own mood. They bring cheer to those of us who have been considerably troubled by the limitations of our own religious knowledge and by those remainders of uncertainty which hang upon our spiritual horizon like low-lying clouds. They fit into the temper of this modern time of questioning and unrest so much in evidence on the college campus, in all university circles, and in the critical portion of the world generally.

The words of this intellectually honest man suggest that finality in religious belief is more difficult than some of the earlier gen-

erations in their simplicity supposed. As a matter of fact, one does not find those once familiar words "Finis" or "The End" printed on the last page of a book so commonly as in other days. Even where the author may have said his entire say in several volumes, each one as bulky as a volume of the Britannica, he knows that there is more to be said. He leaves the way open without trying for a moment to block it by writing down "The End."

We are conscious, some of us painfully so, some of us joyously so, that we have not reached the terminus on any of the great trunk lines of religious inquiry. We are scattered along at various way-stations, thankful for the part we know, grateful for the progress made, but confessing with the apostle of old that we have not attained, that we are not already made perfect either in practice or in theory. But if we have caught the spirit of that apostle, we are bent on using the part we know that we may press toward the mark for the prize of the high calling of God. This, you may say, is the dominant mood of the really aspiring element in that cautious, critical, inquiring tem-

per so prevalent in modern life. We are, therefore, grateful for the word of this modest, reasonable man who, with all his unusual store of spiritual experience, said quietly, "We know in part."

If we are to use language at all in giving expression to our own religious life or in endeavoring to communicate it to others, we must do it as Arnold said, in a literary rather than in a dogmatic way. The larger portion of it will be language which suggests rather than defines. We shall employ many terms which serve as poetic symbols of certain transcendent realities standing over against them rather than as the exact mathematical equivalents of those realities.

And our knowledge of those realities will be confessedly incomplete. If we had succeeded in drawing a hard and fast line around the being and character of God, He would by that very fact cease to be to us the Infinite One. He would be defined and limited by our own exhaustive knowledge of Him. "We do not know anything about God unless we first know that we cannot know Him perfectly." If there were nothing more in prayer or in the great process of moral recovery wrought

out in what we call redemption or in our expectation of the life eternal than could be stated in black and white, then those commanding interests would be at once compressed within limits which would rob them of much of their present helpfulness. We cannot put into precise definitions the great truths of religious life as we might do with some proposition in trigonometry. "It doth not yet appear what we shall be" or what those spiritual forces may be made to yield, or what shall be the full significance of the great consummation for which we hope and toward which we patiently move. It doth not yet appear what any of these in their final outcome shall be—it is enough to know that this quest for ultimate achievements which elude exact and final statement will make us "like Him." We shall in the consummation be like the highest our minds can now conceive.

In speaking to you, then, regarding the worth of this incomplete knowledge let me consider in practical fashion two or three fundamentals in our religious thinking. Some of you may have been disturbed as to the doctrine of Providence. You have been

told on high authority that God reigns and that He does all things well. When times are good and things are coming your way, you actually believe it. You see that the way of the transgressor is hard, as it should be. You see that the way of righteousness seems on the whole to be the way of peace and honor. You share in the comfortable persuasion that all things taken together in their completeness and final outcome are working a net result which will be good for those who are faced right.

But about the time you have gotten your doctrine of Providence all snug you may witness some occurrence like this. Here in your own circle of friends a young Christian mother dies! She was an ideal daughter, a devoted wife, and the beautiful mother of children who loved her and needed her companionship more than they needed anything else on earth apparently. But with a whole community of people, perhaps, praying for her recovery she died, while just around the corner a group of rascals, who are making the world worse rather than better, lived on, flourishing like so many green bay trees. Then somehow your doctrine of Providence

receives a hard shock. It does not seem to be quite so clear that all things, even to the falling of a sparrow or the numbering of the hairs of our heads, are ordered by the rule of a wise and good God.

What shall we say? We know that situation as we know the whole mystery of human existence, only in part. We know the usefulness of that fair young life here, we do not know to what further and perhaps higher service it has been called there. We see what has been interrupted here, we do not see what has been taken up further on. We do not know the ultimate effect of this stern sorrow upon that household compelled now to regird all their powers as they walk in the shadow of a great bereavement. We do not even know God's ultimate purpose for those rascals who lived on—the returns are not all in for them either. We know in part, but the part we know, taking human life broadly, is so reassuring as to the wisdom and justice of the divine character evidenced in His dealings with us that we are willing to trust God and wait. We walk on not by sight, but by faith.

Ships in Norway entering the great fiords

sometimes sail so close to the cliffs that one can stand on deck and almost lay his hand on the face of the rock. When one captain was asked about the peril of it, he said, "There is no danger. That which is in sight indicates what is out of sight. The slant above the water line indicates the slant below. We are perfectly safe."

The general slant of God's dealings with men, taking the facts as we know them in the total impression they make on our minds as to His wisdom and justice, is such that we find ourselves prepared to trust Him below the water line of our knowledge. Therefore, when we cannot in some difficult situation make out His ultimate purpose and meaning, we fall back upon our confidence in His moral integrity.

As to our faith in the divine integrity it has seemed to me that serious and observant men should not long remain in doubt. It is a faith which rests upon a wide induction of fact vaster by far than my own experience of His dealings with me or my own observation of those facts which come within the range of my personal vision. It is like repeating an axiom to say that the creature

nowhere rises above the Creator, the stream is never higher than the source. If men at any time, anywhere show themselves good, there must be goodness in the Creator of those men, goodness in the force or forces lying back of them, name those forces as you will.

And if the stream of human goodness has been widening, deepening, flowing more strongly as the ages have come and gone, this seems to point back to character and purpose in the One who set the stream flowing in the first place. Goodness in man argues goodness in God while badness in man does not argue badness in God, because sane men everywhere regard goodness as normal and badness as an abnormal thing to be overcome and cast out.

And look at the swelling tide of human goodness as it flows down through the ages, gathering force and volume as it comes upon its victorious way! Look at Livingstone, laying down his life to carry light into a dark continent, spending himself freely for those whose lives were then unspeakably repulsive! Look at Lincoln, counting not his life dear if he might serve the cause of the

Union and the interests of his brothers in bonds! Look at Jane Addams, not holding her intelligent and cultured life apart for selfish enjoyment with those of her own class, but investing it with a free hand for the help of those impeded lives which find themselves on Halsted Street, Chicago! Look at the vast array of human goodness as it masses itself in saints and seers, in heroes and martyrs, in teachers and mothers, going forth not to be ministered unto but to minister and to give their lives for the betterment of the race! Look at it and then ask yourself if you can believe for one moment that all this goodness originated itself, persisted and increased in opposition to the will of the Creator or in the face of His moral indifference or in the absence of any creative goodness in Him! The claim on the face of it would seem unspeakably absurd. This wider induction of fact begets a profound faith in the moral character of God.

Heroes and martyrs in every age of the world have been laying down their lives for a principle. The true mother everywhere cares for her sick child, counting not her own pleasure, her comfort, or even her life

dear if she may save her child. The poor dog attached to his master goes to the spot where he saw them lay the body and whines "for the touch of a vanished hand, for the sound of a voice that is still."

Has the Creator of such moral integrity in those heroes and martyrs kept none of it for Himself? Has He, out of the ages gone, out of the brute life of our sub-human ancestors, produced such surpassing devotion in the heart of the mother with no devotion in His own heart toward His helpless child? Has He instilled such faithful affection in the very dogs that perish, but failed utterly to share in that love Himself? It is unthinkable!

These forces which produce all these high qualities of life, attachment to the right, devotion to the helpless, faithful affection for those we love, are universal forces. They are in the last analysis divine forces. When we look at the results accomplished, at the fruit which the great tree of universal forces yields, we cannot but believe that there is moral character at the heart of this system of energy. Therefore, reassured by our faith in the moral character of God, when we can-

not see we trust, remembering that as to the full significance and final meaning of many a strange experience, "we know in part." Thus our confidence in what we call the doctrine of Providence becomes to us a strong and defensible tower to shield us in the time of storm.

Take also the matter of prayer and the way it enters into the formation of character and the shaping of events! We know beyond a peradventure that prayer registers a definite and wholesome influence on the life of the man who prays. Those who loudly assert that virtue and vice are as purely physical products as sugar and vitriol, that all right action and wrong action can be accounted for on material grounds, have not made out their case. They have not begun to make it out. In the face of the present claim made by so many eminent philosophers and scientists that ultimate reality is sentient mind or spirit, the contention of these materialists becomes daily more feeble.

There is something unseen, mysterious, but real and powerful, which impels certain people to love the unlovely, to make sacrifices for the thoughtless and the ungrateful, to

stand firm in the path of duty when it is anything but the line of least resistance. The love of right, the sense of obligation, the habit of adherence to principle, all these are as real as granite. Yet the forces which make them strong are spiritual forces and these spiritual forces receive constant reinforcement from the habit of prayer.

This part we know. We have seen the hearts of men turned from anger to love, from sinful to holy purpose, from weakness to high resolve by prayer. We have seen the home life made sweeter because each day the members of a household come together and kneel before God, confessing their faults, asking His guidance and allowing that which is true and right within them to grow stronger by its sense of communion with Him who is altogether true and right. Any reasonable man in any part of the world would feel that his life, his property, and his family would be altogether safer in a community where men prayed habitually than in one where they only used the name of God profanely. This part we know about prayer.

But as to the ultimate and transcendent effect of it, as to the final philosophy of those

mysterious actions and reactions which take place when we kneel before Him, as to the precise way in which the finite spirit may become a co-laborer with the Infinite Spirit in the shaping of events, I freely confess that there is a great deal which I do not understand. I must in the nature of the case recognize the incompleteness of my knowledge just as I recognize it when I think of the ether or of those waves of motion which make possible the wireless telegraph, or of those mysterious rays which pierce through what we had learned to call opaque, revealing that which was hidden.

I know in part touching this wonderful exercise we call prayer, but the part I know is so attended by beautiful and beneficent results that I want my prayer for the coming of God's kingdom, for the doing of His will on earth, for the gift of bread sufficient for the day's need, for forgiveness and deliverance from evil—I want that prayer to go up winging its way to the throne of the Unseen backed by all the faith and hope and love I can put into it. And I am not troubled by the fact that I cannot in mathematical fashion demonstrate all the grounds of my confi-

dence or predict with scientific certainty the results of my petition, for, like the apostle of old, I know in part.

How narrow, unreasonable, and dogmatic unbelief sometimes shows itself! Here is a young man who, intellectually speaking, belongs to the newly rich. His recently acquired knowledge does not set easily on him as yet. He says in haughty fashion, "I will never accept anything which I cannot prove. I will not participate in any religious exercise which my intelligence does not thoroughly understand and endorse." All this, at first glance, might seem like a bit of that fearless intellectual honesty and candor which are rightly held in such high esteem in university circles. But it is not that; it is only a bit of unconscious yet none the less humorous "bluff."

We are not to participate in anything which our intelligence does not thoroughly understand and endorse? It might be well to scrutinize that assertion. Here you are down town on a dark, cold night. You see an electric car approaching and you wish to reach your home. Not one in a hundred of you, not one in a thousand of those who use

these cars could, if his life depended upon it, explain how it is that a certain invisible form of energy transmitted along that wire can in that ordinary street car be transformed into motion carrying it swiftly along, and into light making it possible for you to read your evening paper, and into heat making you thoroughly comfortable as you ride home. And if you should be privileged to hear the best explanation attainable given to it by some man of science, you would still be compelled to walk by faith and not by sight for you would recognize the fact that he, too, was throwing out his words in literary fashion at realities confessedly too mysterious for perfect comprehension or exact definition.

But how foolish you would be to decline the help of that mysterious force which moves, heats, and lights the street car simply because your knowledge of all that is involved in those processes stops a long way this side of completeness! How foolish you would be to refuse the help of the car and plod along through the darkness and the sleet, arriving at home an hour late for dinner! Hear, then, the parable of the trolley

car! Make your own application of it to forces spiritual!

Take the question of the future life. There is a great deal here which we would like to know. What are our loved ones, who have gone on, doing now? Are they the conscious witnesses of the blunders and failures we make here? How is right rewarded and wrong punished in that other world when the two are so intricately interwoven here? No man is so white a sheep but that there are occasional patches of goat about him here and there. No man is so bad but that there is some good in him if we "observingly distil it out." And what of the final outcome? Can the good people of the world be happily content if the sinful souls they loved are in conscious pain, or even if those sinful souls have been remorselessly wiped off the slate of existence? Is it, indeed, too much to hope that God's persuasions to righteousness, being infinite, may prove at last irresistible and so in every case successful?

Dare we say it and feel it and act upon it?

"Oh! yet we trust that somehow good
Shall be the final goal of ill,

That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void
When God hath made the pile complete."

Thus men and women, who have loved and lost those who have passed out of this world without a sign of genuine repentance or of saving faith, have queried ever. A child can in five minutes ask more questions touching the future world than all the philosophers and theologians on earth can answer in as many years.

We must remain for the present content with knowledge confessedly incomplete. We cannot measure off the streets of the new Jerusalem in kilometers. We cannot avail ourselves of any full description of its attractions or of its dangers in any kind of Baedeker. We cannot undertake to lay out any detailed program of God's dealings with the good and the bad people of earth in all the unending years. Nor is there the slightest obligation resting upon us to make an attempt at the construction of such a program or at the composition of such a geography of the future world.

We know in part and the part we may feel

reasonably sure about is something like this: I feel a profound confidence that we shall live on after death. The grounds of my hope are many. Here are the four main considerations on which my personal anticipation rests. The mass of unreason and injustice I would have left upon my hands, unexplained and unexplainable, if I should undertake to deny the truth of immortality, is one. I cannot help believing that the great book of life will read right when we read it through—and that calls for more chapters than we find in this present world.

The all but universal and persistent desire of men for a future life is another ground for faith. Somehow the integrity of the universe is such that it does not develop in men normal, widespread, and persistent desires unless standing over against them somewhere there is the corresponding satisfaction for those desires.

"It must be so, Plato,
Thou reasonest well;
Else whence this pleasing hope,
This fond desire,
This longing after immortality?"

The fact that the clear visions and bright hopes of the best poets and prophets the world has known have been so largely on the side of the life eternal, means much. The seers have sung, and the prophets have uttered their highest anticipations by the power of an endless life.

The words and the attitude of firm confidence on the part of that supreme figure in history, Jesus Christ, mean still more. He saw clearly, spoke wisely, lived divinely. I cannot believe that here He reared His expectation and ours upon a fundamental mistake. He did not argue about immortality or seek to establish it by the citation of proof texts; He moved habitually in the strength of His consciousness of the life eternal.

Reason, experience, the best in literature, and the attitude of the One who has taken the moral government of the world upon His shoulder as none other ever has, all stand so strongly on the side of positive faith that I feel confident of an unbroken life. The terms and conditions of that life I must leave to Him who planned it.

As to the final judgment, I know this: I see that righteousness and love are useful

and beautiful here—they will be useful and beautiful anywhere; and the clearer the light in which they are brought to stand, the more their glory will be revealed. I see that sin and selfishness are mean and hateful here—they will be mean and hateful anywhere; and the clearer the light in which they stand, the more their hatefulness will be manifest.

What shall be the final fate of evil, I do not undertake to say. There is no necessity for me to outline a comprehensive program for the endless future. The clear prospects of the life to come where righteousness and love shall have their freer chance to be and to do, where sin and selfishness shall meet with more awful rebuke in that light where there is no darkness at all, these are sufficient to stimulate right action and to give effective warning to those who would identify their lives with any manner of evil purpose. As to the rest, we may, in view of the incompleteness of our knowledge, safely leave it to the wisdom and the justice of the Eternal.

We frankly confess that we know in part—it is all we can do. But the worth of this incomplete knowledge springs from the fact that while we know in part, the part we know

is the part we habitually use. We wish we knew more; we hope to know more some time but, meanwhile, it is the act of wisdom to utilize such knowledge as we do possess.

In almost any direction, unless it be pure mathematics or formal logic, our knowledge, even in the sophomore year, stops a long way this side of completeness. No man knows the length and breadth, the height and depth of his wife's love for him if she is a good woman. Some part of it he knows; but that wondrous affection she might show in some emergency, nursing him through a long illness, or sharing with him some painful experience, or bearing with him some heavy burden, he cannot know until the time comes for the extraordinary manifestation of that affection. But the part of the strength and beauty of that woman's love which he knows, is the part he uses. It ministers to his happiness and makes him feel every day in the year that he ought to be a better man to be worthy of it. And this is the attitude for the reasonably religious man. Those great realities, God and duty, prayer and redemption, immortality and the final judgment, are too great for perfect comprehension; but he

knows something of them and the part he knows is the part he uses.

Next door to my home in California were two little neighbors, boys of three and five. They were close friends of mine and they taught me much. Their father was a physician, a busy, useful, Christian man. The boys understood their father's life in part. They knew that he was a doctor and that he visited sick people to make them well; but as to the methods he employed and the remedies he used, they knew nothing at all. They knew in a dim sort of way that he made the money which paid the bills and kept them in a home of comfort; but as to his financial investments and prospects for the future, they knew nothing at all. They knew that along with the hearty good-will he felt toward everybody he loved their mother and them supremely; but as to how he came to love that particular woman, or how they were born of that love, or how far that love might go in defending and providing for them, they never concerned themselves for one moment. They knew their father's life in part.

But here again the part they knew was the

part they used. They lived in their father's house; they sat at his table and ate what he provided for them; they greeted him with a shout when he came in from his work. They obeyed him and trusted him and thought he was the best man in the world. They climbed up into his lap and talked to him endlessly, not about his practice, but about their own small affairs, their tops and marbles and wagon—as he wanted them to do; he met them always on their own ground and dealt with them in the terms and interests of their own lives. Thus my two little friends lived and grew, knowing their father's life in part.

"Except ye become as little children ye shall in no wise enter in!" Except you become as little children in the house of your Father whose total life transcends your comprehension of it, whose plans and purposes for you are vaster every way than your understanding of them, ye shall in no wise enter His kingdom. But if you take the part you know and use it, acting on it, living by it, following where it leads, you will make advance as surely as my two small friends are doing, growing up toward their manhood knowing their father's life in part.

How plain Christ made the duty of using the near and the familiar if we would understand the more remote! He may have realized that religion would speedily become encrusted with misconceptions, making it difficult for plain people to get at the vital elements in it. He may have known that men would write big, dull books about it which no one would want to read. He may have foreseen that learned men would talk about it, using for the most part technical, incomprehensible phrases in such a way as to confuse the people. At any rate, He made His own teaching simpler than that of any one whose words stand here recorded.

He stood once at midnight talking with a thoughtful man regarding certain aspects of the religious life. He was speaking of the new birth, the emergence of a new life fresh and full of promise. "How can these things be?" the man said. "How can a man be born when he is old?" The creative action of the Infinite Spirit upon the individual moral life was to him an inexplicable mystery.

Just then the wind rustled the leaves overhead and Jesus said, "The wind bloweth where it listeth, and thou hearest the sound

thereof, but canst not tell whence it cometh, and whither it goeth."

We cannot tell why the wind blows one day from the north and we have cold, another day from the south and we have heat, and another day from the east and we have rain. We cannot explain many of the mysteries connected with the wind or how it is related to all the other forces in the universe. But a man who is a fisherman can put up the little sail of his boat and fill it with this mysterious wind. He can sail out on the broad ocean and come home at night with a boatload of fish to feed the hungry. The wind that fills his sail he knows even though the origin, the destiny, and the relationship it sustains to the other forces of the universe are all unknown to him. And, like a man of sense, the part he knows is the part he uses, as he relates it helpfully to the needs of his personal life.

So is every one who is born of the spirit, led by the spirit, used by the spirit! He knows the life of the Infinite Spirit in part, but the part he knows is the part he uses as he relates that part in helpful fashion to the needs of his own life.

When we start in after that common-sense fashion, it is a straight course. The boy begins his study of mathematics not by standing speechless and helpless before the mysteries of differential calculus. He begins by learning to count, one, two, three, four, five, six, seven, eight, nine, ten. He goes ahead, moving along that plain path until with those same ten figures he may be computing the courses the planets take or measuring the distance of the fixed stars.

The boy begins his study of literature not by feeling depressed in the presence of "Paradise Lost" or "Sordello." He begins by learning his letters, a, b, c, etc., and by learning the simpler combination of those letters into words which designate objects and acts familiar to him in his daily life. By and by, through the use of those same twenty-six letters, he is making his way through "Hamlet" and "Macbeth," or is walking with Emerson and Hegel across the fields of philosophy.

In every situation in life progress is made not by taking the more distant and difficult problems first, not by being appalled and discouraged over the amount that we do not

know; progress is made by taking the part we know and by relating that to our own lives in such a way as to make it the instrument for gaining fuller knowledge. And this is just as true in religion as in other fields of thought and action. "If any man will do, he shall know." And in his doing let him deal first with those things which are near and familiar, for in that way his insight and understanding become more competent to deal with things remote.

I wish I might persuade any student who has never entered into an open, joyous, Christian life to just begin. In your work as a teacher you will need the great stores of help which this will open up. The task of education at its best is not to impart information or to give technical training to special faculties in the pupil—all this is only secondary. The primary thing is to shape and enrich and mature that august thing we call "personality." Education which stops short of that is not living up to its privileges. In the formation of personality genuine religion is an element which cannot safely be left out.

In connection with this religious life of which I am speaking in this course of ad-

dresses, there may be many things which you do not understand nor, perhaps, believe. We will put them aside for the moment, not ignoring them, but merely postponing their consideration. Take the part you know; the moral imperative of living the best life you see—and no finer life than that of a true Christian can be named; the need of some competent guide and helper—and none better than Jesus of Nazareth has thus far appeared; the sure benefits to be obtained by trust and obedience to the Highest you recognize; the helpful reactions which come steadily through prayer and the reading of the Bible; the manifest advantage of cherishing the hope of a future life and of facing squarely upon the fact that what a man sows he reaps.

All this you know! Let the part you know be the part you use. If you will take what you know, act upon it, build it into your own experience, follow where it leads, you will be treading the path which will bring you to the place where you will know even as you are known.

III

A DEEPENING EXPERIENCE

IN a clever magazine article, written by a man of affairs about a year ago, this statement was made: "Five men comprise Europe, these five and no more,—King Edward of England, William Hohenzollern of Germany, Archduke Ferdinand, heir to the throne of Austria, Monsieur Isvolsky, Minister of Foreign Affairs in Russia, and Merry del Val, manipulator of the political influence of the Vatican! There used to be two others, but one of them—Von Bülow by name—has passed into that obscurity from which few statesmen ever return; and the other, long a sinister figure on the shores of the Bosphorus, is now a prisoner in a Salonican Villa." These five men comprise Europe, the writer said, because it lies within their power to control policies which will shape the history of the years that lie ahead.

I do not undertake to pass upon the validity of his statement. It probably sacrifices something in accuracy in order to be epigrammatic—most epigrams earn their living by that sort of self-sacrifice. I quote the statement as indicative of the fact that there are in any period of history a few pivotal men upon whose influence may turn the course of movements mighty and far-reaching.

In similar fashion you will find in any body of teaching a few key-words which seem to unlock the doors of the whole meaning contained there. In Christ's teaching there are four such words. If I should succeed in holding them before you this morning with something of their full import so that you would never forget them, I should feel that I had rendered you an important service. They might become to you like the four cardinal points of the compass in your spiritual voyaging and, held clearly in view, they would help you to orient yourself in any part of the world or in any phase of personal experience which might arise; and thus they would enable you to lay out a straight course toward the haven where you would be.

The four words are not addressed primarily to a man's powers of perception or of belief. They are addressed primarily to the will. They are meant to include the assent of the intelligence and to enlist the deeper emotions of the heart, but on the face of them they call upon every man not so much to believe or to feel as to act. And if any man will act upon them, he will speedily discover within himself certain sublime reactions. The net result will be what I have called a constantly deepening experience. Let me name them to you, and I think you will agree with me that they are the four great words in the Christian message.

The first one is the word "Come." It invites the movement of the inner life toward that which is central, fundamental, vital. How often you find that word upon the lips of Christ. "Can any good thing come out of Nazareth?" men asked; can the Messiah, for instance, come out of Nazareth? His answer was not an argument or a citation of proof texts, but an invitation. "Come and see." Come and test these Messianic claims for yourselves. Put them to the proof of experience.

He stood there, the supreme manifestation in history of that divine helpfulness which is not far from any one of us, for in it and by it we live; He stood there calling upon men to come to Him and by looking into His face, by hearing His words, by witnessing His deeds, by taking up the immediate influence of His personality into their own lives, to decide whether or not any good thing had come out of Nazareth. It was through personal experience that men were to decide whether or not the Messiah of the ages had so come. "Come and see"—it was the call to a deeper form of experience.

Jesus was always saying that. "If any man thirst, let him come unto me, and drink." If any man feels that his spiritual nature is becoming dry and unfruitful like some arid field, let him by an act of will, by taking and holding a new attitude toward the central source of spiritual impulse, enter anew into personal fellowship with the divine helpfulness. His inner life will there drink, as some thirsty field in the San Joaquin valley in California drinks from the Merced River flowing bank full because it holds the melting snows from the high Sierras.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." The rest named here was no idle surcease from toil. Real rest is never merely that—it means a renewal of power, an invigoration of all the finer energies for further and more effective effort. This is what Christ promised in that deeper experience to be gained by entering into a profounder sense of fellowship with Him. If any life, wearied and heavy laden, feels that the will has gone lame, that the conscience is dulled, that the moral vigor is unequal to the demands made upon it, let it come unto Christ and He will give it renewing and invigorating rest. In fellowship with Him men develop a sense of poise, of balance, and of adequacy to their tasks. As the days are so the strength becomes.

"Come and dine," He said on one occasion to a boatload of men. They were cold, for it was in the early spring when the wind blows chill across the Sea of Galilee. They were hungry, for they had been fishing all night. They were discouraged, for that night they caught nothing. They were men who had been unfaithful to duty. The leader

of the group had turned his back upon his best friend, another had denied the truth of that friend's statements, and they had all shown themselves unreliable. In that hour when they were cold, hungry, discouraged, and at fault, Christ went to them, not with words of denunciation or of reproach—the word upon His lips was one of gracious invitation. "Come and dine," He said, pointing to the fish broiling and the bread toasting upon the bed of coals. After He had fed them He addressed Himself to the deeper needs of each man, saying, "Lovest thou me?" And when He had won a satisfactory response, He sent them out to feed the sheep and to nurture the lambs of His flock. His first word to that boatload of discouraged men was a word of gracious invitation.

I need not cite further instances. This attitude toward human need runs like a warm, red thread all through Christ's message. He was steadily inviting the movement of the individual life toward that which is central, fundamental, vital. He was one who had the right to say "Come." When we take the essential qualities of His life and hold them sacred, esteem them divine, lift them to the

supreme place in our thought, we are not misled. If any man has seen Him, he has seen the Father. Here was one who could call Himself "the Son of Man," the heir of all that is essentially human, the epitome of all that we include in our thought of man in capacity and in prospect.

He is to-day competent to stand at the center of the whole movement for moral advance and say "Come." We never find Him pointing men away from Himself as the poets and the prophets, the pastors and the evangelists, are wont to do. He says "Come," and the acceptance of that invitation, the movement of the individual life toward Christ in thought, in aspiration, in confidence, and in the habit of obedience, becomes inevitably prophetic of the highest good known to human experience.

It is the call of the laboratory method. The scientific man does not stand outside the door and out of his own inner consciousness or from the hearsay of the street develop *a priori* theories as to how certain chemicals or certain forms of life should act and react under given conditions. He goes into the laboratory and, taking the materials into his

own hands, makes experiments for himself. Then he knows—he speaks no longer from hearsay or in speculation; his utterance is grounded in actual experience.

The scientific man in religion does not view the subject from across the street, or from the seat of the scornful, or from the last pew in some dimly lighted building. He accepts the invitation of Christ and enters the laboratory. He will know for himself what religion may be made to mean to his own inner life. He moves toward that which is central, fundamental, and vital that he may experience for himself the necessary reactions.

He takes the four Gospels and reads them and rereads them. He gets the image of that life, the flavor of that teaching, the sense of the influence of that person upon other persons, deep down into his own inner consciousness. He seeks to imbibe that spirit and to reproduce according to the measure of his capacity the essential qualities of that character, and to experience at first hand the help there to be found in resisting temptation, in mastering difficulty, in bearing burdens, and in standing firm in the path of

moral obligation when it is not the line of least resistance. He is not speculating or listening to hearsay; he is making experiments in his own right.

It is the only way to gain that knowledge of the truth which yields power. The child learns to walk not by hearing lectures on the subject but by walking, with many a faulty step and tumble. The boy learns to speak by speaking, with much bad syntax and ill-considered rhetoric at first. Men learn to play golf by playing golf, with bad strokes innumerable at the start, tearing up the soil and breaking their sticks, that the later satisfaction of a splendid drive may be theirs. Men learn to know the presence of God and to enjoy the help of all these spiritual realities by practice. The best of anything cannot be adequately described. It is impossible even to frame a transcript of it which can be handed about in words. It must be experienced at first hand in order to be known.

You may recall that prison scene in "Adam Bede." Hetty had been condemned to death for the murder of her child which was born in shame. She was to be executed the next day. The night before, Dinah Morris, a re-

ligious mystic, went to the unfortunate girl in the jail. She had a warm heart of womanly sympathy as well as the open vision of things unseen. The guilty woman clung to the innocent one and cried like a child. "You won't leave me, Dinah. You 'll keep close to me." "No, Hetty, I will not leave you, but there is Some One else in this cell besides me—Some One close to you." "Who?" replied the frightened girl, for the cell was dark and Hetty's eyes were holden. "Some One who has been with you through all your hours of sin and struggle. And tomorrow, when I cannot follow you, He who is with us now will be with you then." It was a strong, clear statement of spiritual reality, but it was all Greek to poor Hetty. Even Dinah Morris could not convey to the inexperienced soul the sense of the divine presence. The great things in life cannot be described—they must be felt at first hand. The word "come" stands of necessity in the very forefront of Christ's message.

The somewhat hackneyed revival appeal, "Come to Jesus," may be the emptiest sort of phrase. It may mean only the light-hearted adoption of a certain theological the-

ory according to which the acceptance of a certain scheme of salvation centering in Him will change one's eternal destiny. It may be only a sentimental appeal, not addressed to the real moral nature and never finding the man's will. It may only stir those emotions which lie near the surface as the waters in some shallow pool are stirred to their depths by every passing breeze.

But, rightly understood, that well-worn invitation, "Come to Christ," may have tremendous significance. It may mean the gathering up and the organization of all the materials of one's life into a Christian system of activities and the directing of them to certain moral ends which find their highest historical manifestation in Him. It may mean the high resolve to so direct all the energies of one's being toward that quality of manhood found in Him as to make the whole life a quest for sound and reliable health, for mental clearness and efficiency, for moral vigor, and for the fine spirit of unselfish devotion. If those words are given their full content, then it is a majestic summons. And that great word "come," the movement of the inner life toward that which is central,

fundamental, and vital, is the first key-word in the Gospel.

The second great word in the Christian message is the word "Follow." It undertakes to make the continuous movement of the life an advance along lines not identical but rather parallel with the line of movement in His own life. He found men fishing. "Follow me," He said, "and I will make you fishers of men." He would utilize the capacity developed in that familiar, accustomed toil for the gaining of higher ends. He would make them competent to take and hold this finer form of value. In the familiar terms of their own calling, by a new use of those very faculties by which they had been earning their bread, He would transform their function in society into something of vastly greater worth.

He would render them able to "launch out into the deep," into thoughts, aspirations, and activities which lie far below the surface. He would send them out beyond the shallows where they had been investing their strength, and there they would be made competent to do business in great waters. Thus they would find themselves able to offer better re-

turns from their labor to meet the needs of their fellows. "Follow me," He said, "and I will make you effective on deeper levels of being."

He was orderly in His procedure. It meant much, as we have already seen, for a life to come to Him in genuine fashion. It would mean still more for that life to follow, to face in the direction where He faced, to keep step with Him in the advance made toward a great fulfillment, to feel itself a living, moving part of the vast spiritual enterprise which bears His name. The soul of the individual enters into its essential dignity by holding such an attitude toward God, by being found in such relations to other lives, by maintaining such a personal bearing in its own profounder aspirations as always to be counted in as a "follower" when the Christian forces are reckoned up. The word "follow" is a term of great significance in the Christian message.

When the rich young ruler came to Christ asking what he should do to inherit eternal life, Jesus, knowing the unutilized potencies of that well-endowed, well-equipped life, said to him frankly, "Sell and give and follow

me." The young ruler was directed to make it the habit of his life to translate holdings into impartings. He was to convert possession into service. He was to do this not merely in the coarser, easier matter of giving money, but in the use of all those qualities of mind and heart which caused Jesus to love him as He looked upon him.

Sell and give and follow Him! This was to be the general method. "If any man will come after me, let him deny himself, and take up his cross,"—not "my cross," but "his cross," which might involve sacrifice of an entirely different sort from that witnessed on Calvary! "Let him deny himself, and take up his cross, and follow." In ordinary practice the Christian man must be faced as Christ was, making it the rule of his life to subordinate the small things to the great, personal gratification to a higher usefulness. Thus he mingles and blends his own individual energies in his particular field with those of the Eternal Spirit who goes everywhere, not to be ministered unto but to minister and to give itself for the moral recovery of many.

In the face of this moral imperative to be faced right and to be moving in the same general direction with the highest we know, Christ brushed aside a great many things as unimportant and irrelevant. When His disciples began to speculate as to what this man should do and what that man should do, as to what would happen to them in the next fifty years, or as to the possibility of some one tarrying on earth until Christ should come again, Jesus said to one of them almost sharply, "What is that to thee? Follow thou me."

You can ask a thousand questions in as many minutes which do not admit of any immediate and final answer. You can find a thousand people who are not doing their duty as you may conceive of duty. You can pile up around you queries and problems of a religious sort until you stand in them chin-deep and helpless. What is all that to you, if you are not following the best you have ever seen or heard or felt as in any wise possible to you? This obligation is fundamental.

It was the transparent honesty of the author of that little book "In His Steps" or, "What Would Jesus Do?" rather than any

special literary skill which carried it up to a circulation of something like two millions of copies. The author took the words of Christ seriously and endeavored to apply them directly to the needs of modern life. The ethical soundness of his main contention, however, may be questioned.

"In His steps"—not always! Our lines of life may lie parallel with His, but they may not be identical. We may be called to traverse certain fields of activity which He never entered. In that case we shall be making steps of our own—it may be toward the same general goal. The letter of slavish imitation would kill many useful and necessary forms of activity where the spirit of a purpose thoroughly sympathetic with His would serve to make those activities more completely and usefully alive.

By simply reading these brief, disconnected narratives we do not know exactly what Jesus would do under modern conditions. He never married—most of us live or are to live in family relations. He was never engaged in any trade or business during the period covered by these narratives—most men and women are compelled to give the

bulk of their time and strength to some secular occupation. He seems to have owned no property; we never read of His giving money to any one although He was constantly surrounded by human need. With us the right use of money is one of the most serious obligations of the moral life. He was the subject of a monarchy which ruled His native province in arbitrary fashion, allowing the people no privileges of participation in civic affairs, while we are the responsible citizens of a free Republic. We cannot, if we would, follow in His steps because the work cut out for us carries us of necessity into paths He never trod. We can "follow" in the sense of facing squarely the great imperatives which ruled His life and in seeking to reproduce the spiritual quality of His service in terms of our own employment.

The third word introduces a new and more dynamic element. Christianity is not a more searching code of commandments than that associated with Sinai; it is not a mere system of ethics more perfect than those of Confucius. It does not aim merely to induce men to keep a better devised set of rules than were ever known before. It is a gospel

rather than a code. It is not legal, it is evangelical. In its whole method the emphasis is placed upon inwardness. It provides for a naturalness, a spontaneity, a sense of liberty, and an abiding joy, which hard and fast obedience to the best code attainable would never secure. Therefore, the third great word in the Christian message is the term "Abide." This summons points to that sense of vital union between the human and the divine which is secured by a deeper experience of reality.

"Abide in me and I in you," He said in that supreme hour in the upper room. "The branch cannot bear fruit of itself, except it abide in the vine—no more can ye." It is only when the branch maintains an unbroken and vital sense of union with the parent vine that it bears fruit. By that sense of union it bears fruit night and day, it scarce knows how. The mighty vine lays hold of the universal forces, the soil and the sunshine, the rain and the dew, and then it sends the pulsations of its own energy into every branch and the branch bears fruit. Cut the branch off, allow it to cut itself off, were it possessed of this power through some opposing will of

its own, and its ability to expand, to bear fruit, to live at all, would be gone. No more can men live, expand, and bear fruit as they were meant to do, except they abide in Him.

"If ye abide in me, and my words abide in you," as settled principles of action, as determining ideals, "ye shall ask . . . and it shall be done." The upthrust of your life in request, the outreach of it in service will accomplish your desire. You will go forth with the strength of ten because your heart is pure and your aspiration true through that sense of union with Him.

A single grain of dust at the point of contact will turn back a current of electricity and leave the room dark or withhold power from the machine. A single grain of conscious, wilful, deliberate evil at the point of contact between the soul of man and the Spirit of the Eternal will defeat the beneficent purpose of the Master. Abide in Him; keep the way open, the point of contact clear, the sense of union real, and your whole moral effort will be made effective.

I said at the outset that the four great words were addressed mainly to the will; that they involved action. This word "abide"

may seem to have reference rather to a passive and quiescent attitude. But it is a living, moving, accomplishing Christ with whom we have to do. When His spirit would advance with you to that higher mode of life for which you were intended, you cannot "abide" if you lag behind. When He would summon you to some nobler service and ally Himself with you more profoundly in the rendering of it, you cannot "abide" if you decline that service. The kingdom of God is "a going concern"; it is not static, it is a thing of life. The man who walks with God must keep moving. His inner life cannot be static; it must advance, keeping step with the divine purpose. If you would abide, you will be compelled to act steadily and nobly.

It is in the maintenance of this sense of union with the Eternal that prayer finds what is to me its greatest value. I believe in prayer because I believe in God. If I can hear, He can. If I can make reply, He has the same power. If I wish to make reply when my child speaks, how much more shall He, the perfect moral being.

I believe in prayer because Christ believed in it. He was too wise to waste His

time uselessly. He spent whole nights in prayer. He had more to say about prayer than any other one whose words stand recorded in holy writ. It is significant that the perfect man was thus a man of prayer. Humanity at its best prays. When men forsake the example of Christ, thinking they can do better, they go farther and fare worse. It is so regarding this habit of prayer.

I believe in prayer because of what I see when I turn to the long and broad lines of human experience. Men always have prayed —it seems to be one of the persistent habits of our race. The fact that it is so widespread and has so long endured indicates that it has utility. When you find a fin on a fish or a wing on a bird, or what is popularly known as an "instinct" in an animal, you know that it has some use or it would not be there. Useless organs disappear or become rudimentary. The very persistence of this habit of prayer raises a strong presumption that such an exercise of one's powers is both rational and useful.

With this persistent habit of the race in mind it is instructive to recall the testimony of a distinguished evolutionist. In his little

book, "Through Nature to God," John Fiske says that in nature we have found it to be true that "Everywhere the internal adjustment has been brought about so as to harmonize with some actually existing external fact. The eye was developed in response to the outward existence of radiant light, the ear in response to the outward existence of acoustic vibrations, the mother's love came in response to the infant's needs. If the relation established in the morning twilight of man's existence between the human soul and a world invisible and immaterial is a relation of which only the subjective term is real and the objective term is non-existent, then, I say, it is something utterly without precedent in the whole history of creation." If the capacity of man for fellowship with God through prayer were real only at our end of the line and unreal at the other, then it would be an utter break in the whole method discovered in the ascertained uniformities of nature. "The lesson of evolution therefore is that through all these weary ages the human soul has not been cherishing in religion a delusive phantom, but in spite of seemingly endless groping and stumbling, it has been

rising to the recognition of its essential kinship with the ever-living God."

But when I would find the deepest assurances as to the value and efficacy of prayer, I look within. The heart is renewed, the affections are purified, the aspirations are lifted higher, the lame will is made strong, and the immediate sense of union with the invisible spirit of good, that is to say of God, is deepened by prayer.

This I know as I know that fire burns, that water slakes thirst, that good food satisfies hunger and renews strength. I am not speculating nor speaking from hearsay; I come to you with knowledge gained by the laboratory method. I would not limit the value of prayer to its ascertainable reactions upon the life of the man who prays. While I feel the incompleteness of my knowledge touching any final philosophy as to the precise way in which the finite will becomes co-laborer with the Infinite Will in the shaping of outward events, I have confidence that it is so. But these experiences of personal benefit in those blessed and persistent reactions which are constantly coming to the soul of the man who offers genuine and expectant prayer as one

of the normal expressions of his deeper self, are clear beyond any peradventure.

In these days when we stand amazed at the results accomplished by certain invisible forces, the Roentgen ray, wireless telegraphy, the bearing of mental suggestion upon the healing of functional disease, we should not be reluctant or grudging in our judgment as to the possible efficacy of prayer. It was not a recluse, a pietist, or even a clergyman, it was a man trained as a chemist and for forty years the distinguished president of Harvard University—it was President Eliot who said, "Prayer is the transcendent effort of human intelligence." He felt that a man stands in his noblest attitude before God when he summons the best that is in him into action and bends all the energy of affection and will toward the attainment of some holy end through prayer. It is a force to be reckoned with in this world where the unseen so often lords it over the seen. It would be difficult to picture our human nature as entering more fully by any act into the sense of its own surpassing dignity and worth.

We need not be disturbed by the fact that we have not reduced the possibilities of

prayer, to be realized within and not in defiance of the great uniformities of God, to an exact science. We have not reduced to anything like an exact science the influence of a mother's love upon her children, or the effect of a good name upon a man's prospects of success, or the physical benefits of a cheerful habit of mind. We have not reduced to an exact science the forces at work in a wheat field—they are too intricate for human intelligence. Perfect intelligence could determine in advance just how many grains of wheat in each bushel cast into the soil would grow and exactly what the harvest would be, but no man can tell. Perfect intelligence could tell why certain prayers seem to succeed and others fail, but such complete intelligence regarding all the forces to be considered is not within our reach.

But even though in all these fields our knowledge stops far short of completeness, enough is known to encourage continued effort. Mothers love their children; a right-minded man guards his good name; sensible people promote health by good cheer; and farmers continue to sow their wheat in confidence that they will reap. In like manner,

thoughtful people keep on praying, assured by the words and the example of Christ; and still further assured by an ever-increasing volume of religious experience, that prayer works out its own beneficent results. And one of the most beneficent results lies in that maintenance of a sense of union between the human and the divine.

"Abide in me!" You are not alone in the quest for character, in the desire to serve your own generation, in the wish to grow toward your own completeness. You are not alone—the Father is with you. You may be walking some busy street, or grappling with some intellectual problem, or facing a room full of restless pupils, or fighting hard in some inward moral conflict—it matters not, the Father is with you and by the habit of prayer you may come to maintain unbrokenly that sense of sweet and exalted fellowship which brings a mighty sense of reinforcement to all your powers as you learn how to abide.

The fourth great word in the Christian message is the word "Go"; it indicates that all these finer experiences are to find expression in far-reaching action. It looks out

with eager expectation upon the broad field of kindly and competent service.

Jesus says to every obedient man at a certain stage of his experience, "Come," and the man comes; and at another stage He says, "Go," and the man goes. "Go home to thy friends, and tell them how great things the Lord hath done for thee." "Go work . . . in my vineyard." "Go to the lost sheep of the house of Israel"—they were sent first to men of their own race and nation. "Go," He said at last, "ye into all the world, and make known the good news to every creature." And straightway His followers went out teaching men whatsoever He had commanded them, enrolling them as disciples under the tuition of a nobler method of life, and washing their lives clean as they baptized them into that name which stands for the manifold helpfulness of God.

The experience which had been deepened, enriched, and matured by coming to Him, by that movement toward what is central; which had been developed by following, by facing all its activities in harmony with the great advance for which He stood; which had been steadied and reassured by its sense

of union, was now to find fuller expression in moving out upon all the fields of service it might adequately cover. It was to "go."

Impression must precede expression else there would be nothing to express. The intake must come first in order that there may be a store to draw upon when we would give. But unless the cycle completes itself, the life enriched by the profounder experiences I have been discussing finding its outlet in wholesome usefulness, there will be stagnation and death.

"Freely ye have received"—and then because the life was enriched by what it had received, the other words inevitably follow—"freely give." If the last injunction is disregarded, it is only a question of time until the capacity to freely receive will be gone. I shall speak in a later address more directly touching this whole matter of service and I simply refer to it here. But this word "go" indicates that every life must develop by finding expression in useful activity.

These are the four great words of the Christian message, Come, Follow, Abide, Go. What more is there to be said than is here suggested when we group these words

around the commanding figure of one who has taken the moral government and leadership of the world upon His shoulder as none other ever has? They cover the ground.

They indeed represent a certain cycle of experience. The last comes back upon the first. The command to "go" does not mean that the man ceases to "come" or to "follow" or to "abide." It does not involve for a moment any separation of his life from the source of the original impulse, but only a closer union. Men came to Christ, absorbed His spirit, were made ready to follow, became strong through abiding in His love and then they went out into all the world to reproduce His influence according to the measure of their ability. And, lo! they found that He was with them more than ever and would be always, even unto the consummation of the age. Come, follow, abide, go—they form a perfect cycle!

When Christ stood at the well, listening to the rude banter of the woman who was amused because a Jew asked a Samaritan for a drink, when the Jews had no dealings with the Samaritans, He suddenly recalled her to the tragedy of her own situation by saying, "If thou knewest the gift of God, . . . thou

wouldst ask." There she was, face to face with the greatest spiritual opportunity which had ever come to her unfortunate life. If she had eyes to see, she could look into the face of the Eternal. If she had ears to hear, she could hear some of the noblest words which ever fell from human lips. If she had the will for it, she might drink the water of life freely.

But she was blind and deaf to all this at the outset. The well was deep and in her poor understanding of the finer things in life she had nothing to draw with. She spent those moments in idle banter and in quibbles about theology, discussing the contention between the Jews and the Samaritans as to the proper place where men ought to worship. "If thou knewest the gift of God," Jesus said, "thou wouldst ask." The deeper experiences of life were there within reach, but she was neglecting them.

The indictment which will be brought against many of the men and women in our own day, I feel, will not be that they were so dull and stupid as not to know of anything better than the weak, thin, flat lives many of them are living. This is not the fact. They all realize in some moment of thoughtfulness

that there is something better than this poor quality of being they habitually show. Some of them in earlier years were living lives more worthy of their best powers. Some of them still find their hearts hungry for righteousness and their souls athirst for the living God. But they have been thrown into intellectual confusion perhaps by certain modern conceptions which are dominant, and they have not taken the time to readjust and to straighten it all out. Some of them, by the sharp pace of modern life and the apparent necessity for giving attention to so many interests, have allowed the deeper things to be crowded out and thrust to one side. Thus they have allowed themselves to slip back in their own ideals, habits, and resolves. They have become listless where they should be spiritually energetic. They lack the disposition to ask and to act in such a way as to possess themselves of the best gifts of God.

In that high hour when Christ met His disciples for the last interview in the upper room He wished to bestow upon them a new, a more potent, and a more truly inward equipment for their work. He had shown them in His own life a matchless example which

would never fade out of their minds. He had given them His own exalted teachings and neither they nor we will ever forget how He spake as never man spake touching the deep things of life. But now He would give them that without which His example and His teaching would be comparatively unfruitful.

He drew them around Him in intimate fellowship and "breathed upon them," as if He would impart unto them life out of His own more abundant store of life. And as He did this He said, "Receive ye the Holy Spirit." The word He used for "receive" indicated no mere passive attitude on their part. It was the Greek word "lambano," which means "take." By your own active faith, by the clasp and retention of your own high resolve, by the insistent claim of your deepest self, "take" this deeper experience of the divine help! This is the method by which that gift of God is ever to be received. It comes in response to the spirit of initiative on our part. And it comes to lead our minds into all truth and our hearts into an ever-deepening experience.

IV

THE PRACTICAL USE OF THE BIBLE

IN that well-known vision recorded in the last book in the Bible a mighty angel appeared. He was clothed with a cloud. He wore a rainbow on his head. His face shone like the sun because of the radiant interest he felt in the work he was called to do. He stood ready for the widest usefulness, his right foot upon the land and his left foot upon the sea.

And in his hand, as the main instrument of his power, as the chief agent by which he was to accomplish the moral ends he had in view, he held, not the sword of military conquest, not the coin of a far-reaching commerce, not the swinging censer of some potent ecclesiasticism casting its spell upon the hearts of men by the use of ceremony—he held in his hand a little book, open. He expected to achieve the results he had in mind

by the instruction, the persuasion, and the moral appeal of the truth.

You can hardly find a more suggestive picture of the general method of this century in which we live, or a clearer indication as to our main reliance, than this ancient picture where the messenger from on high came upon the scene holding in his hand a little book, open.

We do not know what kind of a book it was—the narrative does not state. I have a feeling, however, that in all probability it was not a trigonometry. It was undoubtedly a good book; it was probably the best book on which the angel could lay his hand. It was certainly a book calculated to relate itself in definite fashion to the needs of human life. This fact of itself gives us a significant hint.

It was a little book, not a ponderous tome repelling the ordinary reader by its size; not a musty, leather bound octavo, so laden with ancient erudition as to be of interest only to some specialist with technical training. It was a volume convenient to hold,—he had it in his hand. It was a book readily accessible to those who, from compulsion or from

choice, measure out the time allotted to that sort of reading sparingly. It was, thus, a book within the compass of the average interest.

It was a book not nearly so large, I fancy, as that complete volume which contains all the canonical scriptures of the Old and New Testaments. The ordinary Bible with its sixty-six separate books could hardly be called "a little book." This more compact volume which the angel held in his hand as he made his approach to the moral life of the race comprised, perhaps, only the more vital and essential elements in the scriptures. It presented these elements standing out clear and free from those ancient and partial remainders which for busy people have only a remote historical interest. The little book contained, we may believe, a compact statement of spiritual realities freed from the inevitable deposits left by the ruder practices of antiquity, and freed from those local and temporary elements which must of necessity recede through the gradual cancellation wrought by the process of spiritual development. You may say that this little book might represent to us the net result of that

wise, patient, and discriminating scholarship which undertakes to set forth in briefer compass and in clearer phrase God's message to our race.

The little book was open, wide open. It invited on the face of it the fullest, freest scrutiny of its actual contents. There was to be no peeping nor squinting in the study of it; no hiding of the seat of intelligence in the sand, ostrich fashion, under the vain pretense that no difficulties had confronted the men who had undertaken the hard task of discovering and bringing out the divine message in that varying literature composed by authors so widely removed in time, in temperament, and in task.

In the gradual compilation of this little book from the best to be found in that larger literature of sixty-six books, which taken as a whole averaged lower in actual worth, the defective moralities and imperfect insights which belong naturally to the raw period of any people's history, had been faced frankly and then fearlessly relegated to the background even though they were found prefaced by a "Thus saith the Lord."

The drift toward form and legalism from

which not even that people chosen for its spiritual primacy among the nations had been free, had been appraised and accorded its rightful significance. The law of growth according to which neither mountains nor valleys, rivers nor forests, languages nor institutions nor religions ever spring suddenly into being by some arbitrary and omnipotent "Let there be,"—this law of growth had been fully recognized. And now with the outcome of this patient, discriminating study at his command the divine messenger stood, well equipped for moral service on sea and land, with that vital, usable element of holy writ held in his hand as a little book, wide open.

I am speaking here in parables as you are all aware. I am claiming a full measure of that liberty which goes with this particular literary form. In more direct phrase, I might say that in our Bible we have a heavenly treasure. But we find that treasure shaped and restricted by the fact that it is contained and entangled in a curiously wrought earthen vessel. The treasure itself is sufficient to make men wise unto salvation and to furnish them thoroughly for all sorts

of good work, but it lies securely, and sometimes obscurely, imbedded in a genuinely historical process.

In that this process is historical, rather than a magical something lying to one side and lacking all connection with other movements of thought and life in that period when it made its appearance, the shameful immoralities of Lot and Samson, the cruelty and treachery of Jael and Jezebel, the harsh Song of Deborah, and the cynical unbelief of Ecclesiastes, inevitably appear. Those imperfect moralities and defective insights frankly recorded in the Old Testament, and sometimes claiming for themselves divine sanction, belong there as naturally as the blade belongs to a certain stage of development in that process which leads at last to the full corn in the ear. And it is the high office of modern Biblical study to discover and to disentangle those elements which are merely local, temporary, and incidental from those other elements which are universal, abiding, and essential. It is in the interests of an honest and defensible faith, and of a consequent increasing usefulness for the real content of this literature, that thoughtful

men are scrutinizing its every part and endeavoring by competent scholarship to place our confidence in its permanent value upon foundations which stand sure.

The positive and practical value, then, which modern critical study has for the Bible will be found mainly in these four considerations: First, it has closed the debate on certain vexed questions which once troubled the heart of Israel and now trouble it no more. The coarse and, from the present point of view, the senseless attacks upon the authority and inspiration of the Bible made by such men as Thomas Paine, Robert G. Ingersoll, and Charles Bradlaugh have now become impossible. If brought forward to-day, they would not even amuse or entertain or shock, to say nothing of persuading, the average intelligence. It would be so plain that such blows were directed at a man of straw that they would be promptly ruled out of court as incompetent, irrelevant, and immaterial. The Bible itself is the same book to-day that it was when the attacks referred to upon its teachings brought consternation to the tender hearts of many believers, but the whole point of view held by thoughtful people has

so changed as to rob such attacks of any measure of force.

Modern Biblical study has relieved those inadequate moralities of an earlier day, patriarchal polygamy, unrebuked slavery, retaliation of the eye-for-an-eye and tooth-for-a-tooth sort, from the impossible task of doing duty as sanctions for the moral dullness and backwardness of certain Christian centuries. It has also relieved those inadequate standards of an early day from the exacting responsibility of undertaking to serve as veritable expressions of the mind of the Lord. To us they are nothing of the sort.

Take, for example, that direction given, as the narrative states with divine authority, regarding the law of retaliation. It provided that it should be "an eye for an eye, a tooth for a tooth, a life for a life." It was, indeed, a word of the Lord for the crude moral life of that early day. An eye for an eye is not an ideal arrangement, but it is better than a head for an eye. It provided for a measured and limited retaliation to replace that wild, unregulated vengeance into which those barbarous people often fell.

Not content with an eye for an eye, they would sometimes in the spirit of vengeance take the life of one who had maimed another by putting out his eye. Not content with a life for a life, they would exterminate a whole tribe when one man of the offending tribe had killed some man in the tribe which sought to retaliate. An eye for an eye, a tooth for a tooth, a life for a life, would mean shameful retrogression for the more highly developed ethical life of our own day, but for the immature life of that primitive people it was a word of the Lord spoken in advance of their current practice and calculated to lead them to a higher level of conduct.

You would have to go some distance from the turnpike to-day to hear a sermon in justification of that law of retaliation from any other point of view, or one in defense of the moral quality of the imprecatory psalms, or one with any clear note of approval in it for the cruder doctrine of blood atonement, or one with any expression of real agreement with many of those inadequate moral standards which, to an earlier generation, stood as the very law of heaven. It has been made

clear that no further significance attaches to those interesting exhibits of the law of growth than we attach to the preliminary stages in any other process of development. The process is to be judged, not by the crude appearance or the unfinished character of its earlier phases, but by its final outcome. Indeed, all work is to be judged by its tendencies, direction, and ultimate form rather than by its earlier and preparatory stages. The Bible is to be judged by the moral conclusions to which it finally brings us and by those visions of spiritual reality which hang clear and resplendent in our sky when the fogs of an earlier morning have been swept away.

Modern criticism has relieved us also from the mental squint consequent upon the painful effort to make it appear that every part of the Bible is in strict agreement with every other part. It does not attempt to square the two varying narratives of the Creation in the first and second chapters of Genesis, or to find perfect agreement in the two accounts of the Deluge differing as they do in regard to the length of time the waters were upon the earth and as to the number of clean ani-

mals taken into the ark, or to reconcile the divergent statements as to the basis offered for Sabbath observance in the two accounts of the Ten Commandments recorded in the twentieth chapter of Exodus and in the fifth chapter of Deuteronomy. It does not seek, in a hundred instances which might be named, to establish an exact and entire agreement in these varying narratives.

We have abundant evidence for the existence of different documents, for the influence of varying schools of opinion. We know that the priestly and the prophetic writers in the Old Testament, in narrating the same events, held different points of view. They varied in the placing of their emphasis and in their general interpretation.

The whole game of hide and seek skillfully played with proof texts, as men have striven and striven in vain to make all the varying sections of this entire literature speak in unison, is a thing of the past among the more intelligent Bible students. The efforts of those earnest people who have endured an intellectual agony and bloody sweat, in their attempt to reconcile part with part in the interests of some theory of verbal or plenary

inspiration, have been practically abandoned. Thoughtful men rejoice that scholarship has arranged these sacred writings in their successive layers so as to indicate, even to the popular mind, the stages of growth and thus make plain the successive attainments in moral insight and in spiritual power of those men of old. And this view of the Bible furnishes us with an adequate defense against a formal line of attack upon its inspiration, which is in no danger of being discredited.

In the second place, the modern method of Biblical study, by its frank acceptance of the principle of growth, correlates that study with all other study. The great principle of organic evolution, once regarded as the dire enemy of all sound religious faith, as a dangerous adversary to be promptly anathematized and cast out of the synagogue, has now been welcomed and made at home in the field of Bible study. The earth grew, as we all know, and the processes of development laid bare by modern geology offer us a most fascinating field for study. Institutions grow, languages grow, literature and religions grow. Each one of these mighty trees with branches now innumerable was once like a

grain of mustard seed. In similar fashion the Bible itself grew. It stands before us as the outcome and product of long periods of moral development where men at first groped in thick darkness, and then began to see as through a glass, darkly, and then later, touching some of their duties and privileges, saw face to face.

"The impregnable rock of holy scripture" is not a happy phrase. It was coined and popularized by one of the foremost Christian statesmen of the last century, William Ewart Gladstone, in the sketch he wrote bearing that significant title, but its associations and suggestions are misleading. The Bible is not a rock. It is not in any sense "a heavenly meteorite," as some pious soul called it, dropped down out of the sky with no earthly history, standing quite apart from the gropings and yearnings of men.

The Bible is rather one of those mighty trees having its roots deeply planted in that common life which is of the earth, earthy; declaring in its concentric rings the story of its slow advance; exhibiting in the shape of its spreading branches, in the color and formation of its twigs and leaves, the influence

of climatic conditions. The inner life of this useful tree which bears wholesome fruit every month in the year and whose very leaves are for the healing of the nations, is indeed the life of the living God, but the material utilized in its composition was taken from the common soil. The great tree of scriptural truth as it stands before us was formed from the dust of the ground, but the Eternal Spirit, through the profound and unusual experiences of the men who wrote it, breathed into it the breath of His own mighty life until it stands possessed of a living soul.

Modern critical study has brought out more clearly this process of development. Israel's entire message to the world, from the ancient Song of Deborah and the early book of the Covenant on up to the Sermon on the Mount and the prayer of Christ the night He was betrayed, has traveled the main road of historical development.

The New Testament itself opens with what may seem a long, tiresome, and meaningless list of proper names. But these dry names furnish us a line of human genealogy. They were intended to throw additional light

upon the origin of the unique personality which the New Testament is to bring to the attention of the world. This effort to trace the human ancestry of Jesus of Nazareth was the painstaking attempt of some Hebrew composing his gospel especially for Hebrews to indicate that some, at least, of the forces which brought the Messiah lay securely imbedded within the history of His own race.

The truth of God in its entirety comes to us in this organic way. It is not a freak or a fault in the world of spiritual formation. It is not a disconnected phenomenon standing apart in the world of magic. The study of it is to be closely correlated with all other lines of serious research.

You can see at once the immense gain in interest and in thoroughness which is thus secured for Bible study. Here, also, the scientific habit of mind and the principles of literary criticism are to be made at home. Men are taught to notice when they are reading prose and when they are reading poetry —the difference is more radical than would be indicated by merely printing one in stanzas and the other solid. The principle of

development in the changing content of single words is to be regarded.

Take, for example, the use of the word "God." When Deborah praised the cruel treachery of Jael in her warrior's song, she used the word "God." When the priests in Leviticus indicated what they thought would be pleasing to the Almighty in the matter of elaborate ceremonies and bloody sacrifices, they used the word "God." When Isaiah arraigned the people stricken for their moral blindness, calling upon them to forsake their reliance upon vain oblations and useless ceremonies in order to live in a new moral attitude where they would "cease to do evil and learn to do well," he used the word "God." When Jesus spoke to the souls of men as never man spoke, bidding them find their highest self-realization by entering into filial relations with the Father, He employed the same term "God."

In our King James version the word is spelled throughout with the same three letters and is pronounced with the same vocal sounds, but the actual distance traversed in the essential meaning of the word in passing through those different periods which I have

roughly indicated is almost immeasurable. Modern Biblical study brings this out more clearly and when once we enter into the spirit of it, we no longer think of Bible study as a field of inquiry standing apart. It is a field of intense and vital interest joining hard on to other fields of serious inquiry. It is a field where the principle of development and the general method of an organic evolution are constantly kept in view. It is a field where the same frankness, rigor, and thoroughness which belong to research in those other fields, are welcomed as men strive to know and to do the will of God.

In the third place, the modern method of Bible study adds immeasurably to the human interest of the book. When once we think of the Bible, not as dropped down from the sky to become the priceless heritage of the race; not as supernaturally dictated to chosen penmen who but dimly felt the significance of what they were transmitting; when we think of it as the patient record of what was once slowly wrought into the conscious experience of gifted men as they faced duty, grappled with temptation, bore their heavy burdens, and entered at last into the high

sense of spiritual privilege,—when once we think of the truths of the Bible as thus inwrought in the experience of many men varying in temperament, in moral insight, and in spiritual development, we see how many more are the points of contact between this book and our own lives.

When rightly studied the Bible has a face like our own face, the essential lines, features, and expressions of this modern life as we know it are suggested and reflected there as in a mirror. The Bible has a face like our own face, now clouded by defeat, now marred by passion, now shining with the sense of spiritual victory.

The Bible has a hand like our own hand, capable of meeting ours in a genuine, sympathetic, and assuring clasp. It has a hand stretched out with an offer of help from a vantage ground gained through moral struggles similar to our own.

The Bible has a voice like our own reaching us from lands and times and situations far removed, but none the less an intelligible and assuring voice. It has a voice which speaks somewhere to every man in the tongue in which he was born and in the very mood

where he finds himself in his hour of moral need. It has a voice now broken with its sense of failure, and now ringing clear through the joy of spiritual advance, but it speaks to us steadily in recognizable accents a message from the Unseen.

This is the sort of Bible study to which the young people of this generation are being invited. The whole method of modern criticism has helped to bring the Bible down out of the clouds where well-meant but unverifiable dogmas tended to remove it, and make is usefully at home among these oft recurring needs of men.

The human touches in the Bible are all the more striking because of the literary habit of that oriental world. They loved the story, the parable, the warm, concrete picture rather than the colder, abstract form of statement. If the writers of scripture had all been born in New Hampshire, if they had gained their spiritual meat mainly from the perusal of John Calvin's "Institutes," if they had belonged to a prosaic generation habituated to the use of a literal, truth-telling kodak or of some phonographic record of every notable utterance; if, in a word, they

had lived always in the white light of the absolute definite statement of truth, not half suspecting the lovely varieties of color lurking in these common rays about us, we should have had a very different Bible but a very much less interesting and helpful one. Our task of interpretation might have been easier, but oh! so much less rewarding.

The human touches contained in these suggestive oriental pictures are the glory of it. The symbols and metaphors dealing with spiritual reality in poetic fashion have more value than many hard and fast statements of truth. The symbol is elastic; it yields new and enlarging meanings to successive generations of discerning minds and hearts as they, one after another, learn to behold its beauty.

The old psalmist said, "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely . . . He shall cover thee with His feathers, and under His wings shalt thou trust." "Wings and feathers" belonging to the Divine Being! God shall cover thee with His feathers and under His wings shalt thou trust! The idea would be startling and even grotesque had

not familiarity with these phrases dulled our minds to the strangeness of them. Are we to think of the Almighty then as fashioned after the likeness of some gigantic winged creature of the sky? Not even the most conservative literalist would urge anything quite so absurd. It is free, bold, sensuous poetry urging in downright human fashion a ready trust in that protecting care of which wings and feathers are the striking and beautiful symbols.

We find an abundance of "wings and feathers" in holy writ. We find in the Old Testament many books which are intensely human and of great value if these striking figures are correctly interpreted and given their appropriate setting. The book of Esther, containing nowhere a clear moral idea and not having in it from first to last even so much as the name of "God," is none the less a most interesting human document showing as it does how in that far off time a woman's personal beauty and social charm entered into the shaping of events. The book of Proverbs is an intensely human book, indicating in its whole moral tone the progress of a shrewd worldly temper among the He-

brews as they parted company with their greatest prophets and became the followers of a more material form of success.

The book of Ecclesiastes is an intensely human composition showing the development of a cynical temper among those men who had become sated with success and pleasure. "That which befalleth the beasts befalleth the sons of men; as the one dieth so the other dieth. Yea, they all have one breath so that a man has no preëminence above the beast, for all is vanity and all go unto one place." It would be difficult to find a more flat-footed denial of the truth of immortality or a more complete repudiation of the moral superiority of men to the beasts of the field than is here contained in holy scripture, but it all belongs naturally to the history of that period as showing the prevailing temper of its everyday life.

It is the office of modern Biblical study to indicate these various points of view, to characterize these different schools of opinion, and to locate them in the great historical process which brought them into being. And thus such study adds immensely to the human interest of the book and to its usefulness as

we come to apply its conclusions to the serious business of living.

In the fourth place, the modern method of Biblical study gives us a sense of perspective which aids greatly in placing our confidence in the unique service it can render on surer foundations. This sense of perspective aids us in offering the world with scriptural sanction those moral and religious truths which the best reason and the best conscience of the time can consistently approve. And when once we cast in our lot with this method of study we find also abundant historical reasons for laying aside with the most direct scriptural warrant certain theological views which have become more or less discredited on philosophical grounds.

Let me illustrate this in a concrete way. The whole doctrine of atonement as understood for generations was based more largely upon the teachings of the book of Leviticus as to the efficacy of blood in propitiating the anger of an offended deity than upon the finer spiritual insight of the Second Isaiah or upon the matchless teachings of Christ Himself. Yet to-day we are made aware that the book of Leviticus is a somewhat nar-

row-minded compilation of official directions for the use of the priests, and that it embodies only the limited and exclusive point of view of the ritualistic school of religious opinion. When scripture was scripture, no matter where found, no serious objection was made to the construction of a doctrine of moral reconciliation for use in a Christian dispensation from the material in that ancient priestly document, but now with a more accurate appraisement of the book of Leviticus its value for the substitutional theory of the atonement or for any interpretation to be placed upon spiritual reality has, in the estimation of careful scholarship, undergone a very great change.

The doctrine of evil was for centuries in the minds of millions of Christians affected more by the story of the so-called "fall of man," as contained in the third chapter of Genesis, than by all the teaching of Christ in the four Gospels put together. Yet, as a matter of fact, Christ delivered His entire message and made His full contribution to the world's store of moral truth without ever referring once in His recorded teachings to that narrative of the Garden of Eden. Indeed, after

we leave the third chapter of Genesis with its story of the man and the woman and the forbidden fruit, we never find that narrative referred to again by any prophet or priest, by psalmist or historian, in all the Old Testament. It is never referred to by Christ or utilized by any New Testament writer save Paul, who, briefly and by way of illustration, makes reference to it some three or four times. And the use of it as a sufficient accounting for the presence of moral evil in the world and as furnishing a kind of background for the whole redemptive undertaking which culminated in the coming of Christ, is entirely without scriptural warrant.

You might call the roll of all the doctrines of religion and you would find that better methods of Bible study are setting them one after another in truer perspective, putting certain claims in the background where they may remain the objects of a genuine historical interest, and bringing to the front those weightier matters of the law, justice, mercy, and truth, the great right things which are forever vital.

This whole method leads to a more intelli-

gent and verifiable appraisement of those varied sources. Thoughtful men have become impatient with the utterances of those religious promoters who like to say loudly, and sometimes fiercely, "The Bible is the infallible word of God from lid to lid; we believe every word and syllable of it." Men have come to feel that such representations are made, not in the spirit of the love of truth, but in the spirit of the advertiser, conscious all the while that he is claiming rather more for his wares than the facts actually warrant, but excusing himself on the ground that when the inevitable scaling down takes place in the minds of his customers, the net result will be approximately correct.

Such an attitude must of necessity be an offense to Him who said, "I am the truth; and ye shall know the truth, and the truth shall make you free." The sort of faith which undertakes to find in the Bible nothing erroneous, nothing defective, nothing outgrown by subsequent development, is not the faith once delivered to the saints for which we are earnestly to contend. It is a piece of unfounded arrogance which has caused, in my judgment, more unbelief ten times over

than it has been able to cure. We shall best serve the cause of truth and the cause of righteousness by those methods of study which give us a correct perspective, returning to the history of theology those claims whose value belongs entirely to an earlier stage of development and bringing to the front those sublime verities which constitute the word of God to the present life of the race.

If I may venture to return again to that vision of the seer, I believe that "a little book" such as modern scholarship might well offer us, containing the more vital portions of the Bible and within the compass of the average interest, would have more worth for the layman than this entire literature of sixty-six books, varying as they do so greatly in value. The Bible has been hindered in its actual usefulness by the attempt to force the whole of it upon the attention of children and of busy adults. The Bible is not a single book, but a library of books, a national literature. We do not think of turning an immature child out into the whole of English literature as soon as he knows his letters. Little books are provided for his advancing

needs, first readers, second readers, third readers, making the way easier and more alluring by these progressive stages which serve to usher him into the presence of the vast literary treasures of the ages.

In similar fashion, to turn a child loose in the whole Bible is to load him with questions and confuse him with problems for which his hour has not yet come. This course also burdens the parent or teacher with embarrassments needless to be borne. Here are the unclean stories of Lot and Samson and Absalom. Here are the shrewd, bitter, skeptical statements of the blasé author of Ecclesiastes. Here are the cursing psalms where the writer blesses the man who will take the children of his enemy and dash their brains out on the stones. Here are all the imperfect moralities and crude attempts of those ancient minds to fathom such moral mysteries as are suggested by the terms "hell" and "devil." We do not wish to tell the children any lies and we are not prepared just yet to discuss these questions to the bottom with their immature minds. But when we undertake to teach the entire contents of this literature to immature children, or to older peo-

ple untrained in the science of interpretation, we speedily find ourselves thus embarrassed.

A little book, then, or perhaps three little books, for home use and for general use by all laymen, would be better than the entire literature contained in the sixty-six books. The first might contain the more wholesome stories of the Old Testament, some of the simpler psalms, and some selected passages portraying that moral heroism which wins a ready response from youth. The second might take up the narrative of the life of Christ with His deeds of love and His plainer teachings, leaving out of consideration for the time such passages as that which describes the cursing of the fig tree or the sending of the devils into the swine or the mysterious words about an unpardonable sin; it might also contain some of the longer psalms and some of the finer chapters of the Epistles. The third book might contain more of the psalms, the best of Deuteronomy and Isaiah, and some of the splendid moral appeals from the other prophets; it might include also the noble poem of the Creation and the best of the drama of Job, omitting portions of the long drawn out speeches of the

three tiresome and mistaken men; it might well contain a clear and connected narrative of the history of Israel and the main body of Christ's teachings, together with some of the greatest appeals of the Christian apostles as found in the Epistles. Three such little books made up of selections from the Bible, arranged with some reference to their logical order and to the gradually unfolding needs of the moral life, would be more attractive and more useful to the average layman than the entire canonical scriptures of the Old and New Testaments in a single volume.

The attempt to induce children or even adults to read the Bible through in course, so many chapters a day, as a kind of *tour de force* well pleasing to the Lord as would be some devout Moslem's pilgrimage to Mecca in the eyes of Allah, seems thoroughly unwise. The ten year old boy who undertakes it may get on fairly well in Genesis and Exodus with their interesting narratives, wondering however at some of the strange recitals he encounters. He will have some dismal hours in the dull pedigrees where Abimelech begat somebody who in turn begat somebody else. But when he reaches

Leviticus with its detailed directions as to how the priests were to prepare the sacrifices for the altar and carry on the elaborate ritual of worship in that far off land and time—a portion of scripture about as interesting and rewarding to a ten year old boy as would be an equal number of chapters from "Chitty on Pleading"—he will be inclined to give up once for all his attempt to read the Bible through from Genesis to Revelation. And he had better give it up. The Bible has many pages where the mind and the moral nature of a boy will respond, but he will not find them readily by taking the whole sixty-six books in course. He needs a little book in his hand, open.

If a man were to start to walk across the continent from San Francisco to New York in course, twenty-five miles a day perhaps, his experience up through the Sacramento Valley would be thoroughly enjoyable. He would spend delightful days in the foothills around Auburn and Applegate. He would be uplifted and inspired as he reached the crest of the Sierra at Summit and as he passed on down the other side along the Truckee River. But when he got well out

into Nevada the dull stretches of sage brush and alkali plain would be depressing. His twenty-five miles a day there would become dull, stale, and unprofitable. He might suppose that such a region had some place and use in the universe, but the meaning of it would be as completely hidden from the average man as is the real worth of the book of Leviticus from the understanding of a healthy boy. The patient traveler wearied and bored would be inclined to turn back to California—and he had better turn back. In a complete account of the universe the alkali plains and sage brush of Nevada would have to go in, but they do not furnish a rewarding place for ordinary people to go for a walk.

In a complete account of the historical processes where lies embedded the revelation God has made to men in the Bible, those difficult, wearisome, and confusing sections would all have to go in. It is well for scholars to have the entire movement before them as it was, sage brush and all. But for ordinary uses, home use, devotional use, instructional use,—as a place for the mind and heart to go and walk for fifteen minutes a

day—there are whole stretches of country which are not immediately available. A little book in the hand, open to every reader without reserve or apology or tiresome explanation, would be of more direct service.

It is a practical question, not a sentimental one. How best can the literature here ready for our use be made to minister to the inner lives and spiritual unfolding of busy people? Great sections of this literature are never read at all. Other considerable sections of it are never read with any great amount of edification. Many of the most familiar battle-grounds in scripture, such as the narrative about Jonah, and the account of Joshua commanding the sun to stand still, and the story of the three men cast into the furnace of fire—many of these famous battle-grounds are upon soil which religious people rarely cultivate with seriousness and from which the spiritual harvests are habitually meager.

It is for the men who know what they are about in theology and the men who know their way about in pedagogy to join hands and so bring the best of this literature to the attention of busy people, so relate it to their

actual interest, and so induce them to make habitual use of it, that it shall in ever larger measure make them wise unto moral recovery and furnish them thoroughly with those reliable impulses and higher sanctions necessary for all good work.

V

FELLOWSHIP THROUGH SERVICE

IN the art galleries and in stained glass windows we find Christ portrayed with a halo round His head. But the men who lived with Him and wrote the four Gospels never speak of any halo. They were simple, straightforward men and there was no halo there. It was more accurate to picture Him with loaves of bread in His hands feeding the hungry, or in the act of putting His hands compassionately on the eyes of the blind that they might receive sight, or as girded with a towel and with a basin of water in His hands that He might wash the feet of His disciples at the close of some long, exhausting day. He did not wear the peculiar halo of a separate and cloistered saintliness; He wore the humbler badge of some useful form of service.

The scene referred to, where He appears

with a basin of water and a towel, is most instructive. The loose sandals worn in Palestine leave a large part of the foot bare and during the day sand or dust collects. It is the custom of the country to offer water and towels when any one enters a home. In the homes of wealth this is done by a servant.

But Jesus and His friends were poor men. There was no servant at hand to perform that office when they met in the upper room. And when no one of the disciples volunteered to render this service to the Master and to the other disciples that evening at the last supper, Christ Himself rose from the table and did it. It was an act of simple kindliness performed for their physical comfort.

But it was much more than that. The narrative in the synoptic Gospels indicates that on their way to the supper the twelve men had been disputing as to which one of them should be the greatest in the new kingdom they believed Christ was about to establish. Each one wanted to be Prime Minister or Chancellor of the Exchequer or to hold some conspicuous position. Each one desired that he might sit either on the right hand or on the left hand of authority. And the twelve

men had become warm and noisy in urging their selfish ambitions. The great ones among the Gentiles exercised dominion and these twelve Hebrews felt that they too should be princes and potentates in the coming kingdom.

What could the Master do at the last supper with a group of men in that mood! This scene, according to the narrative in the fourth gospel, immediately preceded the matchless discourse reported in the fourteenth chapter. Imagine His saying to men filled to the eyes with pride and jealousy, "In my Father's house are many mansions. . . . I go to prepare a place for you." Picture the effect of uttering in the presence of men fairly bursting with selfish ambition such a word as this, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." Pearls before swine, would be putting it mildly! Therefore He proceeded to wash their feet and by this action which spoke more effectively than words He also washed their minds and hearts, making them sufficiently clean to react under the message He had for them.

One man in the group protested. It was a natural, instinctive, honorable protest. The original brings the two terms of the contrast together and thus into bolder relief, "Thou—My!" "Dost thou wash my feet?" It was unthinkable!

Then Christ said to this reluctant soul, "If I wash thee not thou hast no part with me." If He might not take upon His heart the needs of that other and weaker life, the deeper fellowship possible between them would be impeded. In the act of giving and of receiving service by a helpfulness which becomes reciprocal, the souls of men are knit together as by nothing else.

Acts of kindness are tendered which cannot be declined without loss. If in some other way the child's need of food and raiment, of shelter and education could be supplied without calling upon the father and the mother, it would be a sore loss to them as well as to the child. It is blessed to give and under appropriate conditions it is also blessed to receive. The spirit of utter independence of all one's fellows is abnormal and blighting. We find that the hearts of those who are associated and organized for a com-

mon service are by that relationship knit up into the finest form of fellowship known. If I serve not, I am cut off from fellowship with those whose needs I might meet and I am cut off as well from the fine fellowship of others who also serve.

I wish to emphasize the mutuality of it. There are those who have learned to give but not to receive. They can serve but they show themselves ugly and repellent when a service they may sorely need is offered them. They stand ready to wash the characters of their neighbors with vigor and thoroughness, but are unwilling to have a like service rendered unto them though they too have faults abundant. The only lives which develop normally, becoming well-poised and serene, are those that learn the art of give and take. The weak need the kindly offices of the strong and the strong are no less dependent upon the presence of the weak for their full self-realization. The principle of reciprocity is vital to moral growth.

"What a world it would be," I once heard a woman say, impatient under certain demands made upon her, "if every one would only take care of himself, bearing his own

burdens, paying his own debts, overcoming his own temptations, without troubling other people." What a world indeed—a world none of us would wish to stay in over night. We should have a world of self-sufficient, self-centered individuals standing apart in moral isolation, cold and unsympathetic as so many blocks of ice. What the poets have sung and the prophets have foretold is a kingdom ruled and welded into a whole by a sympathetic spirit. The social ideal which kindles our own hearts is that of a republic of souls free and brave but unified by the spirit of mutual helpfulness. We can only attain unto that by bearing one another's burdens in that mutuality of service which becomes the glorious fulfillment of the law of Christ.

The utility of associated and organized effort is one of the most significant facts in this modern world. The presence of labor unions means that the individual workingman is no longer compelled to stand alone and helpless before his employer who may be a mighty corporation. By the principle of collective bargaining his personal interests are bound up in a common bundle with the

interests of a thousand or of ten thousand of his fellows, and their united voice in any disputed question comes to be regarded.

By this principle of association individual workingmen do not go about bidding the bread out of each other's mouths because of pressing personal necessity. The single man does not consent to a lower wage than the man with a family can afford to accept in order to get his job away from him. The man of phenomenal strength and endurance does not for the sake of currying favor with his employer, consent to a length of working day or to a pace in industry which the average man finds impossible. "We stand together and bear one another's burdens in a mutuality of service," workingmen everywhere are saying, "by this principle of associated effort."

And the employers uniting in their agencies against frauds, against firms or individuals who habitually fail to pay their bills, against fire and all the untoward incidents of commercial life are illustrating the same law of mutuality in service. Life insurance and fire insurance companies are organized expressions of the fraternal spirit. The burden

of fire or of death does not fall upon a single group; it is shared by all those whose payment of premiums has helped to create the fund out of which the loss is relieved. It is the law of life. No man should, and in the long run no man can, live unto himself. We are all by nature members one of another, and the highest self-realization can only come through the acceptance of that fundamental principle.

Here we find the ultimate warrant for the organization of religious aspiration and effort in what is known as "the church." We do not claim that some mysterious and saving potency resides in the very structure of these ecclesiastical institutions, actually determining the eternal destiny of men as they become or fail to become enrolled members of the visible organization. The church, whatever name it bears—and I use the term here in the broadest sense as including the Protestant, the Catholic, and the Hebrew—is simply a certain section of the religious sentiment of the community organized and ready to take the field for needed action.

There are those who say that they have no need of the church, that they can be religious

at home, quite apart from all public worship or organized effort. And having said this they commonly feel that they have discharged their entire obligation toward organized religion. They could teach their own children at home too, but on the whole the public schools and the colleges do it better for the community at large. Viewed solely from the standpoint of personal interest, he would be a foolish man who would turn away from all schools and colleges, universities and public libraries, on the ground that he could hammer out a bit of learning on his own little anvil at home.

In the last analysis it is a practical question. How many of those people who do entirely dissociate themselves from the life of the church, habitually spend one hour a week in reading the Scriptures, in prayer or in direct and resolute attention to some further phase of Christian duty and privilege? The lack of fellowship in the life of aspiration commonly weakens the spirit of aspiration. The president of Bowdoin College states the principle clearly, "The life of service revealed by Christ and begotten in us by the Spirit, demands a socially effective or-

ganization and expression that those who share this life may be bound closely together, that the enthusiasm of it may be kept alive, and that those who are losing it may be brought to share in its blessings and privileges."

It is a distinct loss to any soul to lack this sense of union with the great body of aspiring men. It must be strange for any one to travel in Europe, visiting the mighty cathedrals reared by religious aspiration, studying the masterpieces of painting and sculpture wrought out under the stimulus of religious emotion, hearing the music of the greatest oratorios or the opera of Parsifal with religion as their theme, and to feel throughout that he is a stranger and a foreigner in that mighty kingdom where all this was produced. He must be conscious that for some reason he has not become a naturalized citizen with a recognized domicile in any one of the states which make up the republic of God, standing as it does for so much enrichment in the world's history. The noblest life cannot be lived thus detached. It needs to find institutional expression and institutional fellowship. The cultivation of spir-

itual life entirely apart from any branch of the church, Protestant, Catholic, or Hebrew, is like the task of cultivating patriotism in a man who refuses allegiance to any country.

I have listened reverently to the service of the Mass according to the Roman Catholic ritual in St. Peter's at Rome; I have heard a chorus of a hundred men chant the liturgy of the Greek Church in the Cathedral in the Kremlin at Moscow; and I have heard a rude choir of Indian boys sing the old Gregorian chants in a Russian mission on the west coast of Alaska. I have heard the call to prayer from the minaret and have seen devout Moslems prostrate in worship in the Mosque of St. Sophia at Constantinople; I have watched the tear-stained faces of devout Jews pouring out their hearts before that fragment of the old Temple enclosure at the Jews' Wailing Place in Jerusalem. I have seen the Buddhist priests leading the worship of the Japanese in the great Hongwanji Temple at Kyoto; and I have studied the stolid faces of the Chinese in their Joss Houses in old Shanghai. And although in every case the mode of worship and the language in which it was offered were utterly unlike my own,

the essential spirit of what I saw in them all was akin to what I find in my own breast. In that common sense of dependence upon and of kinship with the Unseen, in that deep yearning and longing for a more effective sense of fellowship with the divine, we were all one. I shared with them all this widespread and persistent hunger of the heart. And the deepest instinct of my soul would impel me to seek admission into some branch of the church universal which organizes and socializes this aspiration.

We have laid so much stress upon individualism in this new country of political equality and unparalleled personal opportunity that we have only partially apprehended the value of institutionalism. We are beginning to learn more fully that the individual only realizes himself through combination with other individuals.

When the Hebrews returned from Babylon and began to restore the walls of Jerusalem "every man built over against his own house." He found his particular responsibility at his own door. But in meeting that particular responsibility he had a glad sense that the portion of wall laid up by his hands

would help to guard the domestic and commercial interests of all the other men in the city. And his heart was reassured by the feeling that he in turn would enjoy a more complete safety consequent upon their efforts in wall building.

It was this sense of connection with and of participation in a larger movement which uncovered to each individual Hebrew a deeper source of motive. When he took up his particular brick, the act seemed insignificant—it was only a bit of burnt clay laid in a certain place. But when the brick went into a wall, relating itself to millions of other bricks, and when the completed wall surrounded a city as its main defense, and when that city was Jerusalem, the headquarters of the Hebrew people who have so effectively woven their history into the higher life of the world through their poets, their prophets, and their Messiah born in Bethlehem of Judea, then the simple act of that man taking a brick in his hand was clothed with a new significance. He found his own self-realization, he found the deeper meaning of his individual acts, he found motive and stimulus prompting him to a finer fidelity in the discharge of his particular duty, as he

felt his own life organized with that of hundreds of other men in that vaster enterprise.

The fact of organization makes the efforts of all and the efforts of each more effective, and it also develops a profounder sense of sympathy. We learn to keep step with the whole company marching in one direction under a common banner. Each man's courage is augmented as he touches elbows with his fellows and hears the tread of marching men conscious that he too is contributing to that combined result. Not even the personal assurance of divine help can take the place of that sense of reinforcement which comes when we see the look of interest in other faces like our own face and feel the hand clasp of personal fellowship which brings love within arm's length and becomes an earnest of the combined strength of that army of aspiring men with which we are allied.

"Who cares for the burden, the night and the rain,
And the long, steep lonesome road,
When at last through the darkness a light shines plain,
When a voice calls 'Hail' and a friend draws rein,
With an arm for the stubborn load."

"For life is the chance of a friend or two
This side of the journey's goal.
Though the world be a desert the long night through
Yet the gay flowers bloom and the sky shows blue
When a soul salutes a soul."

It is written that where two or three are gathered together in a certain name, that is to say in a certain high mood and for a certain lofty purpose, reinforcements will come ensuring victory. "Where two or three are gathered together in my name, there am I in the midst." The claim is well supported by the facts of psychology as well as by the high assertions of theology. Powerful reactions come both perpendicularly and horizontally when men are banded together for worthy ends and these reinforcements become decisive. Each one feels and shares in the strength of the pack.

By the association of effort, individual energy is multiplied in a kind of geometrical ratio. "One of you shall chase a thousand, and two shall put," not two thousand as we might naturally suppose but, "ten thousand to flight." This was the promise made of old

and it was no mere play upon words or the idle boast of an ungrounded enthusiasm. Any man lined up with other men for some exalted purpose, feeling in himself a generous measure of their allied strength, persuaded of ultimate victory all the more surely because of a certain contagion of courage, multiplies his own normal strength by five. Thus if one righteous man chases a thousand evil doers, two such men organized for action may put ten thousand to flight. It is significant that the original twelve apostles went out "two by two." This was fellowship in service reduced to its lowest possible terms, but it was far and away better than the loneliness of unorganized effort.

In service there is also developed a new sense of fellowship with the divine. In the life of the One who stands as the supreme historical manifestation of what is godlike, the spirit of service is most conspicuous. "I came not to do mine own will but His." "I am among you as one that serveth." "The Son of Man is come not to be served but to serve and to give his life for the moral recovery of many."

His standard of values was based alto-

gether upon this principle of service. "Among the Gentiles the great ones exercise dominion. It shall not be so among you. He that would be chief among you let him serve. The greatest of all is the servant of all." Usefulness is greatness and there is none other.

It follows then inevitably that the direct pathway into fellowship with the divine lies along the line of useful service. The Master who made this word of service flesh, causing it to dwell among us full of grace and truth, identified Himself directly with the need of the world. He felt it so intensely and sympathetically as to make it His own. "I was hungry and ye gave me meat. I was naked and ye clothed me. I was sick and in prison and ye visited me." He uttered these words not as a glowing figure of speech but as the sober statement of a fact of experience. And when men gave food to the hungry, raiment to the unclothed, and visited the lowliest of those who were sick or imprisoned, they were by those acts of kindness brought into immediate fellowship with Him. "Inasmuch as ye did it unto the least of these, ye did it unto me."

In view of the fact that our highest conception of the divine shows a nature not standing apart in sacred majesty or in passive contemplation of the world's pain, but in active and ceaseless ministry to its need, it is evident that we can best experience a sense of fellowship with the divine through loving service. Not in mystic contemplation or in strivings after spiritual ecstasies, but in the direct consecration of one's best powers to the meeting of human need do we best come to know the presence and the help of God. When any man undertakes to save his own soul by withdrawing from the ordinary secular activities of the world lest he should be contaminated by evil, and spends his strength in seeking rapt communion with the Most High, he loses it. When any man goes into the thick of the fight and invests his life in heroic service to the point where he loses sight of his own immediate personal interests, he finds his life and keeps it unto life eternal.

The deeper understanding of the doctrine of atonement comes less by theological research than by the insight which springs from the life of devoted service. We may

be puzzled and confused by some of the learned efforts to accurately appraise and adjust the benefits of Christ's sacrifice of Himself, but as active participants in the work of moral recovery we find a truer method of interpretation.[1] "Nothing short of this experience of earnest service and unflinching sacrifice for the triumph of God's will and the good of man can interpret to us to-day the meaning of the sacrifice of Christ. Every man who has tried to do these things in any degree knows full well that there can be no salvation either from sin or from the misery sin entails on guilty and innocent alike, save by the vicarious sacrifice of some brave, generous servant of righteousness and benefactor of his fellows. The doctrine of atonement is self-evident to every man who has ever fought intrenched and powerful evil or sought to rescue the wicked from their wickedness. While to those who have never touched the fearful burden of human sin and misery with so much as the tips of their dainty and critical fingers the doctrine of vicarious suffering, like all the deeper truths of the spiritual life, must remain

[1] "God's Education of Man."—*Wm. Dewitt Hyde.*

forever an unintelligible and impenetrable mystery."

If any man will take upon his own heart his full share of the shame and the wrong in civic life, by seeking to have the principles of equity stand fast and bear rule, he will by that public spirited service be brought into such fellowship with the divine purpose as to understand sympathetically the deeper meaning of life. If any pure-hearted woman will take upon her heart something of the burden of shame and sorrow which has fallen upon the less fortunate of her sex by defective training, by false social standards, and by the pressure of inequitable economic conditions quite as much as through their own evil choices, she will enter into the deeper meaning of redemption. If any of you shall go into unfavored communities and take upon your consciences a full measure of responsibility for the lives which remain sordid and unaspiring through their lack of the ministry of education at its best, you will in that very task learn the method of moral recovery through sacrifice.

I have emphasized the high privilege of fellowship, human and divine, to be attained

by unselfish service, because I wish to bring out the joy of Christian living under these modern conditions of thought and action. The medieval asceticism and religious mortification of the flesh were in the nature of a protest, a much needed protest it may be, against the untrammelled license and coarse indulgence of that period. But in the very nature of the case that mode of life could never be accepted as an ultimate ideal.

"If thy right hand," the trained and choice faculty, "cause thee to stumble, cut it off." It is better to enter into life maimed than having two hands to make moral shipwreck. It is better to cut the hand off than to steal or to forge with it. It is better to pluck the right eye out than to look approvingly upon evil. It is better to cut the right foot off and sit down the rest of one's days or rely upon a crutch, than to walk with springing step in the path of wrong doing. "Better"—aye, verily, amputation of faculty is better than degradation!

If the choice lay entirely between these two options then amputation of the various faculties and interests which cause men to stumble would be forever preferable to deg-

radation. But there is a third option—the best choice lies in that course of action which leads to the consecration of these faculties and interests to worthy use, allowing them to find therein that full self-realization which is their salvation. Degradation, amputation, consecration—the second is always better than the first, but best of all is that consecration of faculty to worthy use which yields the full joy of Christian service.

You will best construe the Christian life under modern conditions as you do it in terms of privilege rather than in terms of hard moral necessity. Christianity is not a new and more exacting set of rules than are found in the Ten Commandments. It is not a more searching system of ethics to become at once the allurement and the despair of our faulty moral natures. The Christian message is a gospel, a piece of good news, the announcement of privilege which stands before us like a wide open door.

And duty, under the Christian régime, is not a hard impersonal thing holding the moral nature as in a vise. Duty is the loving sense of compulsion from within which a man feels when in a filial spirit he recognizes

that his interests and the Eternal Father's interests are all one. His sense of duty impels and permits him to say, "I must be about my Father's business." He asks nothing better than to share in the Father's work and to share in the ultimate reward of it.

When we thus rightly conceive of it the pathway of duty is no longer a way of depressing and hopeless failure, consequent upon the gap between our highest ideals and our actual achievements. It becomes a way of gradual growth where a child by a regular organic process adds cubit after cubit to his moral stature, moving the while up toward the full expectation cherished on his behalf by a benign Father. We are being judged at this hour not by the measure of perfection we are able to show in our actual achievements, but rather according to the purposes which have become fundamental and controlling in our lives, according to the longings and aspirations which furnish impulse for all our efforts. And therein lies the glorious liberty and surpassing joy of the children of God.

Duty is privilege. Right character lies in the purpose to enter progressively into the

fulness of that privilege. And the highest reward for duty well done springs from this sense of personal participation in an august moral enterprise presided over by the Father.

It was once my good fortune to hear Frederick W. Seward, who was Acting Secretary of State in April, 1865, during the illness of his father, William H. Seward, describe to a small group of friends the last Cabinet meeting which Lincoln attended. After the somber experiences through which they had been passing for four years this was a meeting of good cheer. Lee had surrendered and the terms offered him by General Grant had been approved. Sherman was pressing Johnson's army so close that its surrender seemed only a question of hours—and that would end the war. All the members of the Cabinet felt that a great load was being rolled away.

When the business of the hour had been despatched, Lincoln walked to the window which looked toward the South as if he saw in a vision those scenes which had cost the nation so much blood and treasure. "It has been a hard struggle," he said, half aloud and half to himself, "but it is about over, thank God." The next night he fell by the

hand of the assassin. And though his last hours were hours of physical distress and though the noble head was marred by a bullet-hole, there was a look of exaltation upon his face as he lay in state in the Capitol at Washington—Capitol still of the whole United States, his casket draped in the national colors with all the stars together in one common field of blue and now too pure to float above a slave. There was that high look of exaltation upon his face as if he, too, through the faithful performance of duty, through the maintenance of the spirit of devoted service, had entered fully into the joy of his Lord.

The greatest thing which life does for any man is to cause him to love. Three things abide, faith, hope, love, and "the greatest of these is love." And we only learn to love as we learn to serve.

On that road from Jerusalem to Jericho three men walked in a never-to-be-forgotten procession. The priest who came first was a man who preached about love. He knew that the first and great commandment in the law was "Thou shalt love the Lord thy God with all thy heart" and that the second was

like unto it, "Thou shalt love thy neighbor as thyself." But when he saw the wounded traveler at the roadside, bloody, dusty, and half-dead, the disagreeable task of doing something for his relief was too much for the priest. He passed by on the other side, showing that with all his beautiful talk he had not learned to love because he had not learned to serve.

The Levite who came next was a singer. In the Temple service at Jerusalem he had sung anthems about love as sweet as the songs of the angels. And when he saw the wounded traveler he came and looked on him, but he too passed by on the other side. He could look down but he had not learned the high art of getting down to the place where he could render useful service—and thus he showed himself defective in love.

But a certain Samaritan as he journeyed saw the wounded man and went to him, pouring in oil and wine—a little oil on the bandages to make them soft, and a little wine down the sufferer's throat to revive him, for he was half-dead. He then got him up and set him on his own beast and took him to an inn and took care of him. This was love.

This is the man whose portrait is held before us, and when we inquire as to what we shall do to inherit eternal life, we are bidden to "Go and do likewise." The good Samaritan had learned to love without pretense because he had learned to serve.

It is in this high privilege of service that we find the strongest motive impelling us to righteousness. The spirit of prudence, a wholesome regard for the approbation of others, the desire for one's own permanent well-being, all these deter men from evil and incite them to good. There is, however, a more powerful incentive than any of these considerations are able to furnish. From the upper room Christ looked out upon the pain and the evil of the world, and thinking of its sore need of such a life and of such service as it lay within His power to furnish, He named that motive which transcends all the rest. "For their sakes, I sanctify myself." He found in an intelligent social sympathy the deepest source of motive. He was moved from within to pledge Himself to the highest He saw by the fact that the world about Him needed that type of life beyond all else. For their sakes, I will live this life!

It is a motive which holds where other motives fail, both as a deterrent from evil and as an incentive to right. When you appeal on the ground of self-interest, you may tell some man that if he lives an evil life he will go to hell when he dies. He may laugh in your face and tell you that he does not believe there is any such place—and you cannot instantly demonstrate to him the soundness of your claim. You may urge him to become a Christian on the ground that his refusal will entail upon him a certain loss to his inner and finer nature. With a shrug of his shoulders he may inform you that this is his own affair, that if he does suffer loss he will bear it like a man and not whine.

But let such a man really feel that the well-being of other lives is at stake in the course of action he elects—and no man stands so isolated from other lives he could serve but that this is true—and you have a new and more powerful lever to pry his reluctant conscience into action. Let him feel that some one, a mother, a wife, or a child, a friend, a neighbor, or a pupil, will suffer loss and hurt if he turns from the higher to the lower and he will feel the force of those considerations

which spring into being because of the capacity each man has to serve the lives of others. He may fling away his own chance but the thought of flinging away that portion of their chance to reach the best, for which he stands responsible, gives him pause.

Here we find the mightiest of all deterrents against the coarser vices. Gambling, drunkenness, and licentiousness are only possible in the absence of any genuine social interest. In gambling the pleasure of one man's gain is always purchased at the pain of another's loss. In legitimate business it is not so. When I buy a suit of clothes from the tailor we are both profited. I would rather have the suit than the money for I cannot go about the streets dressed in a few bank notes. He would rather have the money than the suit for he cannot eat his cloth. But in gambling, the low grade of pleasure in one's own gain is always purchased at the cost of another's pain in losing.

In the vice of drunkenness the tippler must be made to see that the tickling of his own stomach, the warmth and glow and exhilaration which intoxicants bring, are all purchased by the loss and pain which must come

upon those whose lives are intimately bound up with his own, through his lack of self-control.

And in social impurity the man who for an hour of guilty gratification is willing to become one of a class of men who doom a company of weak, vain, misguided girls to a degradation no man would choose for his own daughter or sister, who sentence them to a swift and terrible descent into physical and moral hell—the man who pretends to find pleasure in that is lower than the cannibal or the beast. The cannibal and the hyena mar and eat only the bodies of their victims, while this devilish contempt for the interests of another life mutilates the mind and heart as well. "For their sakes, even more than for my own sake," the decent man says, "I 'll none of it." The appeal to high school fellows and to college men for clean living can be best made when the form of motive is thus socialized.

This fine bit of moral experience came under my notice not long ago in my own city in California. There was a mother who had undergone a capital operation. She did not rally afterward; the loss of blood and the

nervous shock of it brought her to the very verge of death. The surgeons in consultation decided that she could not possibly recover unless something radical was done at once, that indeed her only hope lay in the transfusion of blood from some healthy, vigorous nature.

The mother had three sons, great, strapping fellows in the heyday of their youth. They at once offered themselves. The surgeons examined them to see which one would be the best subject for that critical undertaking. The examination showed them all sound, clean, and abundantly alive. They were weighed in the balance of severe medical scrutiny and they were not found wanting. Any one of the three would meet the test. If one of them had been tainted by some wretched vice, if his vitality had been lowered by some wicked indulgence, he would have been cut off from the chance of rendering that high service to the mother in her hour of need. One of them was selected and the artery of strength was connected with the veins of weakness, and then the heart of the young man, clean in every sense of the word, pumped into that life, which trembled

on the brink, a fresh store of vitality. By this transfusion of blood the mother's life was saved and restored.

What a glorious privilege to be able to show oneself fit to meet the demands of any exacting service. For her sake, for the sake of that other life which I may be able to save in some crisis, physical, intellectual, or moral, I will live the life myself! It furnishes the strongest form of motive in the moral field.

The song of trust and of aspiration has been hushed in many hearts these days by the changing conditions of religious belief. When some man believed in an infallible church or in an infallible book or in some system of doctrine implicitly accepted, faith was easy and he found himself singing. But the study of history and of science, of literature and of philosophy, has changed all this for the man of intelligence. He can no longer take his faith upon the authority of another. He feels impelled to work out his own theological salvation with fear and trembling. And because the task is hard he often feels that he cannot sing the Lord's song in this strange land.

Not only changes in theological belief but a changed attitude in regard to man's moral freedom has a tendency to silence the song. "Heredity and environment have us bound hand and foot," men are saying. Man does, not as he chooses, but as he must. Whatever is, had to be and whatever will be, will be, whether we like it or not. This gloomy, pessimistic determinism is not confined to the dark closets of a few philosophers; it is boldly preached from the housetops and on the street corners. When men thus feel themselves a part of that which is nothing more than mechanism, the song of hope is hushed.

And the song of aspiration has been silenced in other hearts by the changing and advancing ideals in the world of industry. It is being insisted upon, man-fashion, that fortunes shall be won as well as spent or given away by methods which harmonize with the higher ideals in life. It was a clever paraphrase which said, "A new commandment give I unto you that ye remember the week day to keep it holy." It seems impossible to many people to reconcile Christian ethics with the present economic conditions

under which we are compelled to live. And because they are unwilling to sing on Sunday what they do not see their way clear to practice on Monday, they declare their inability to sing the Lord's song in such a strange land.

What shall we say in the face of it all? The task of keeping the faith and of singing the song of trust has become undoubtedly a different and a harder task. The changed religious beliefs of the people, the new psychology making this human nature of ours seem a more complex affair, the emergence of more exacting ideals in the world of industry will of necessity modify the song.

But all this need not, it must not, drown it. The finer discrimination in matters of belief, the deeper sense of all that is involved in this mysterious thing we call personality, and the moral heroism demanded in undertaking to make the six days of labor as holy as the seventh day of rest and worship, all this will only serve to bring out new notes and finer accents in the song of the higher life. The very difficulty and vastness of the undertaking will serve to make the "attack" of the singers more sharply defined and will add

richness and impressiveness to the final volume of praise rising from the lips of men devoted to this bolder enterprise. The song of aspiration will be sung in this changed land and the music of it will help to make it the Lord's land. It will be sung from throats attuned to these richer harmonies and from hearts inspired by the wider vision of possible achievement. Thus through the joy and fellowship of this broader service men will enter more deeply into that form of satisfaction worthy to be called "the joy of their Lord."

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